

August
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Instructor

AUGUST 1968



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CHART LEGEND

Date indicate time when announced.
 First number is the month;
 second number is the day;
 third number is the year;
 fourth number is the lesson number.
 • Dot indicates material has value for course.
 A=Assessment.
 L=Literature.
 M=Music.

EARLY SUMMER (Our Cover)

Early summer. The sun is soft among leaves and warm rays of light. It is a time of life and growth. It is a time of patterns; move your foot and there will be a thousand more. As these children watch by the water, silent roots reach deeper into the world around them —roots that will nourish them always with the intimate knowledge that they are part of life and growth. It is a time of life and growth. It is a time of patterns; move your foot and there will be a thousand more. As these children watch by the water, silent roots reach deeper into the world around them —roots that will nourish them always with the intimate knowledge that they are part of life and growth. It is a time of life and growth. It is a time of patterns; move your foot and there will be a thousand more. As these children watch by the water, silent roots reach deeper into the world around them —roots that will nourish them always with the intimate knowledge that they are part of life and growth.

.....
 "The Children Sing, No. 179.

*Includes Answers to Your Questions, Memorized Recitations, Coming Events.

**Includes Sacrament Gens and Organ Music.

***The New Supplement for Course 6.

Indicates specific lesson for which this enrichment was requested.

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ENVIRONMENT

A CONTRIBUTING FACTOR TO RIGHT LIVING

by President David O. McKay

Environment and the acceptance of responsibility by adults to shape home and civic environment are contributing factors to the right living of youth.

The following is pertinent to what I have in mind:

It is the age that forms the man, not the man that forms the age. Great minds do indeed react on the society which has made them what they are, but they only pay with interest what they have received. (Macaulay)

So also is this ancient proverb applicable:

If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world.

From the pulpit and public press—and even in homes and social circles—we hear discouraging comments on the delinquency of youth. Speaking generally, I have confidence in our young people. This confidence springs primarily from my intimate associations with hundreds of our returned missionaries, servicemen, and university students.

Too Many Delinquent Fathers and Mothers

However, there is a marked increase in delinquency in most of our communities, particularly among boys and girls of high school age, and even among young men and women attending universities. It is all too apparent to anyone who will open his eyes to see and his ears to hear; and steps should be taken to curtail this delinquency.

(For Course 14, lesson of October 6, "Apostasy"; for Course 25, lesson of August 18, "That Others Seeing You"; for Course 26, lesson of October 6, "Others Also Need Our Love"; for Course 28, lesson of October 27, "Discern the Things of God"; for Course 29, lessons of August 4 and 11, "Practical Religion"; to support family home evening lessons 6 and 45; and of special interest to all adults.)



It is with this purpose in mind that I refer, not to the delinquency of youth, but to the delinquency of adults.

Youth is influenced by example and environment. Dominating groups exerting this influence are the home, the church, the school, social circles, and civic conditions.

There are too many delinquent fathers and mothers. Our homes are the centers that determine the type of our citizenry. *To dignify home and parenthood is one of the noblest aims of human society.*

The greatest responsibility given to woman is the divine gift to be

a mother. She who is thus blessed, who has health and opportunity, and shirks this responsibility for social prestige and pleasure, is recreant to her duty as wife and mother. The father who fails to set a proper example before his children, particularly if he is a member of the Church and holds the priesthood, is a delinquent and is a contributor to child delinquency.

Upon the responsibility of parents to have proper home environment, modern revelation is most explicit:

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. (Doctrine and Covenants 68:25.)

Is Delinquency Bred at Home?

Quarreling among parents and children, fault-finding, backbiting, smoking cigarettes, drinking intoxicating liquors, using profane language, make a home environment that contributes to delinquency. No parent who profanes the name of Deity can con-

sistently teach faith in Christ. Profanity is never heard in the well-ordered home. Swearing is a vice that bespeaks a low standard of breeding. Blasphemous exclamations drive out all spirit of reverence. Irreverence is always a mark of delinquency.

Wrote General George Washington to his Continental soldiers:

The foolish and wicked practice of profane cursing and swearing . . . is a vice so mean and low . . . that every man of sense and character detests and despises it.

Profanity is a vice all too prevalent in America, and though we say it with embarrassment, all too prevalent in the Church.

A great Chinese philosopher, as a minister of crime, is reported to have set free a son who had offended against the canon of filial behavior, on the ground that the father who had so ill-taught him was the one to blame. Said he:

When superiors fail in their duty, should inferiors die? This father never taught his son to be filial. To act upon this charge would be to kill the innocent.

But until the millennium there will be delinquent parents and delinquent homes; and as a result, from out of these homes will come children inclined to delinquency.

Example of Sincere Living Needed

It is therefore the duty of the Church to render such assistance as is possible—*First, to find these delinquents, and then to awaken higher ideals in daily living, and to inspire faith in the gospel of Jesus Christ.*

Another agency which is a potent factor in character building is the public school, because of the vast numbers of our young people it reaches.

To these democratic institutions come children from all kinds of homes, including the delinquent. All I can say is that *every teacher in Church and in school should realize that he has the moral as well as the secular responsibility to impress upon his students the true value of the highest and noblest things in life.*

More concern, it is now apparent, should be given to the influence outside the home, the Church, and the school. I quote from a report of the Utah State White House Conference of some years ago that considered influences that affect the child:

"The decadence of the old-type home with its wide physical arena of family life, its home with genius industry, its concern in the individual welfare and control over the child, yields to community

influences which now have a larger part in the life of the child."

With the great masses of sensationalism and artificial stimulation to which the child of today is subjected in this age of mechanical wonders, it is of the gravest importance that society realize that it is only in the example of sincere living upon the part of the individual members of society that the child finds a dynamic impulse for his own wholesome development.

Wholesome Community Environment Needed

If we are sincere in our desire to reduce this delinquency among youth, let us look to ourselves as members of the community and as leaders and officials in civic circles. I further quote from the Utah State White House Conference:

"A nation that has conquered great material difficulties, and harnessed its physical powers, must have some more effective means of combating the cynicism of its youth—the cynicism born of widely flaunted dishonesty of those in high places, insincerity of leadership, and gaudy pageantry of crime.

"We have been termed the most lawless nation in the world. This is not merely that we have so many laws that any one enactment loses sanctity. This is not merely that the administration of criminal law has failed to keep pace with our urbanization. This is not merely that we feel that individual rights stand above the law. Deeper than all this lies a form of lawlessness that pervades our whole people, that infects our children—the tragic result of our unlimited natural resources, the facility of their wealth and the apparent omnipotence of our machinery—the heritage in our generation of the vicious belief that somehow more can be got out of life than one puts into it. This is truly in its deepest and most devastating sense a belief in lawlessness."

It is the duty of every law-abiding citizen to see to it that our children have a wholesome community environment in which to live during their tender and impressive years. We should cooperate with the officers of the law who are doing their best to rid our cities and states of lawlessness and criminality.

The Gospel: A Rational Philosophy of Happiness

I express gratitude for the Church of Jesus Christ with quorums and auxiliaries specially organized to combat these evils. The Church was established by divine revelation of God the Father and his Son Jesus Christ. Its glorious mission is to proclaim the truth of the restored gospel; to uplift society, that people may mingle more amicably one

with another; to create in our communities a wholesome environment in which our children may find strength to resist temptation and encouragement to strive for cultural and spiritual attainment; to make ineffective the influence of designing men who would make profit out of their fellows who are fallen so low as to be slaves to their appetites and passions.

The restored gospel is a rational philosophy that teaches men how to get happiness in this life, and exaltation in the life to come!

The mission of the Church is to establish the kingdom of God upon the earth, which, in the words of Thomas Nixon Carver, "is not a mystical but a real kingdom. It is a body of people dominated by ideals of productivity, which is mutual service. We do not strive for the things which satisfy but for the moment and then leave a bad taste. We strive

for the things which build us up, and enable us and our children to be strong (and) to flourish. . . . We believe that obedience to God means obedience to the laws of nature, which are but the manifestations of His will; and we try by painstaking study to acquire the most complete and exact knowledge of that will, in order that we may conform ourselves to it.

"We believe that reverence for God is respect for these laws; that meekness is teachableness and willingness to learn by observation and experience. . . . We offer you hard work, frugal fare, severe discipline, but a share in the conquest of the world for the religion of the productive life."

God help us to discharge our responsibilities to our youth by making an environment in home, in school, in Church, and in our communities that will be *uplifting, wholesome, and faith-inspiring!*

Library File Reference: ENVIRONMENT.

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*If we keep the commandments
and honor our covenants . . .*

Art by Dale Kilbourn.

The Blessings Will Be Ours

*by G. Morris Rowley**

. . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Corinthians 2:9.)

On the occasion of the Last Supper, the Savior said to his disciples: "If ye love me, keep my commandments." A little later in that same wonderful sermon he added, "Greater love hath no man than this, that a man lay down his life for his friends." Then the Lord identified those for whom he would perform this singular service: "Ye are my friends,

if ye do whatsoever I command you." (John 14:15; 15:13-15.)

These scriptures suggest an "if—then" situation; a cause and effect; a promise-predicated-upon-performance relationship between the Lord and those who wish his blessings. In essence he is saying: *If* you keep my commandments, *then* I can bless you. He stated it very clearly in another scripture: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doctrine and Covenants 82:10.)

The promises made by those who love the Lord that they will honor and keep his commandments,

(For Course 8, lessons of October 13 to 27, "He That Is Baptized Shall Be Saved," "Who Is the Holy Ghost?" and "How Does the Holy Ghost Help Us?"; for Course 10, lesson of October 6, "The Book of Mormon Teaches Baptism"; for Course 12, lessons of October 13 and 20, "A Leader Does the Lord's Will" and "A Leader Cooperates with God"; for Course 17, lesson of August 18, "Moroni Discusses Principles and Ordinances"; for Course 27, lesson of August 11, "Man's Responsibility for His Salvation"; for Course 28, lesson of October 27, "A Message of Gladness"; to support family home evening lesson 8; and of general interest.)

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and his promise of blessings to them in return, constitute covenants. Those who enter into these covenants are the Lord's covenant people.

The "If-Then" Covenant

The first formal covenant which one enters into as he becomes a member of the Church is that associated with the ordinance of baptism. This is a most important covenant in its own right, but it assumes even more significance when we realize that it opens the door to greater covenants connected with the priesthood and with eternal marriage. The terms and conditions of this covenant are clearly stated in many scriptures. One of the most specific is the following:

... All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into his church. (Doctrine and Covenants 20:37.)

Clearly, this covenant, like all others, is stated as an "if-then" proposition.

What are the advantages of entering into this covenant? First, as one exercises faith in Jesus Christ and truly repents of all his sins, he becomes eligible to receive a remission of his sins. The burden of past mistakes can be lifted. Baptism makes the cleansing official, upon true repentance. It symbolizes the results of this repentance—old life patterns are buried, and one comes forth out of the water into a new way of life. It cleanses the body and the spirit with a spiritual cleansing and erases the past.

Second, through baptism by water a person becomes a fit physical and spiritual host for the Holy Spirit and is eligible to receive the baptism of fire and the Holy Ghost. One who receives the personal companionship of this great Being may enjoy spiritual guidance in all of his personal decisions. This means that he is entitled to revelation from heaven concerning his private life, as well as in his callings and responsibilities in the Church. The Savior promised that the Holy Ghost "will show unto you all things what ye should do." (2 Nephi 32:5.) Jesus also taught that the Holy Ghost would testify of his divinity. This means that recipients of the Holy Ghost may receive spiritual as well as intellectual knowledge of God, our Father, and his Son, Jesus Christ—of their work and their glory.

Conditions for a Miracle

Third, as one becomes eligible to receive the baptism of the Holy Ghost, or the baptism by fire, he can be literally born again into a new life. Adam died a spiritual death when he was driven out of the presence of God, as a result of his transgression. Later he was promised that through the power of the redemption he might be born again into the presence of God. The conditions upon which this miracle would be made possible were *faith, repentance, and baptism.*

And so it is with us all. We are spiritually dead when sin thrusts us from the presence and association of the Father, Son, and Holy Ghost. As we exercise faith in Christ, repent of our sins, receive the cleansing ordinance of baptism by water and by fire, we are reborn. We are reinstated in our relationship with our Heavenly Father. President Joseph Fielding Smith has said:

The man who is confirmed receives, in addition to this Spirit of Christ, the companionship of the third member of the Godhead. Therefore, he is back again in the presence of God, through the gift of the Holy Ghost.¹

It is difficult to think of a blessing more worth living and striving for. Elder B. H. Roberts said:

In addition to this splendid array of powers and gifts of the Holy Ghost, we are told that the result of possessing him "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance." Indeed we may say . . . the Holy Spirit adapts himself to all the organs and attributes of man. His influence quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections; and adapts them by the gift of wisdom to their lawful uses. It inspires, develops, cultivates and matures all of the fine-toned sympathies, joys, tastes, kindred feelings and affections of our natures. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. . . . It develops and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being.²

There Is No Small Print

Fourth, the baptized person becomes a citizen in the kingdom of God. Paul wrote to the Ephesians:

(Concluded on following page.)

¹"Holy Ghost; Light of Christ; Second Comforter," by Joseph Fielding Smith, from *Discourses on the Holy Ghost*, compiled by Nels B. Lundwall; Bookcraft, Inc., Salt Lake City, Utah, 1959; page 23.

²"The Holy Ghost," by B. H. Roberts, from *Discourses on the Holy Ghost*, page 70.

THE BLESSINGS WILL BE OURS (Concluded from preceding page.)

Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God. (Ephesians 2:19.)

Becoming such a citizen offers additional opportunities and responsibilities. It offers a man the opportunity to receive the priesthood. It also gives this priesthood bearer and his wife the privilege of entering into a covenant with the Lord to make their marriage eternal. Thus, when a man becomes a son of God because he bears and honors the priesthood, his wife also becomes a daughter of God. (Doctrine and Covenants 76:58.) A man is a priest in the kingdom because he holds the priesthood. His wife is a priestess in the kingdom because she is eternally united with a priest. By the same token, as he becomes a king, she becomes a queen. As king and queen, priest and priestess, son and daughter of God, they become heirs to the kingdom, and "all that the father hath." (See Doctrine and Covenants 84:38; 76:51-58.)

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1 Corinthians 2:9.)

In many man-made contracts, the contractor's half of the agreement is written in fine print. Not so with contracts made by the Lord. The responsibility of each party is clearly stated, and the requirements are reasonable. Read thoughtfully again Doctrine and Covenants 20:37. This scripture provides detailed instructions to those who desire the great blessings discussed above. The following scripture summarizes the more detailed statements about baptism:

Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end;

Repent and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins;

And whoso doeth this shall receive the gift of the Holy Ghost, by the laying on of the hands of the elders of the church. (Doctrine and Covenants 49:12-14.)

Faith in Jesus Christ comes by hearing the word

of the Lord with the mind and with the heart. It comes from deeply desiring to know the Lord for what he truly is; to understand him, his power, his glory, his Sonship, his example, his service. It comes from meditation, prayer, and fasting. It comes as a result of trying to follow his example and live his teachings. This requires effort and discipline, but the resulting blessings far outweigh the effort.

A Process—Not an Event

Repentance is not an event; it is a process of growing and becoming. It is a process of changing our pattern of living. Men are what they do. That is, the things we do by habit in our interrelationships with each other and with our Father in heaven make us what we are. A man is honest when he respects, tells, and lives the truth. People are clean when their minds, words, and bodies are free from filth. Repentance is a process of examining ourselves—using the laws of God as criteria—and as we discover discrepancies between the laws of God and our thoughts and actions, making specific changes so that our acts conform to the commandments of the Lord. Thus, by changing our habits to harmonize with the principles of life which have been prescribed by the Lord, we change ourselves and literally become new. This is repentance.

The law of repentance requires that we do certain things to demonstrate, to those whose right it is to know, that we have truly repented.

By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them. (Doctrine and Covenants 58:43.)^a

Thus, it is necessary that we go to the Lord in prayer and confess our wrongdoing and ask his forgiveness. (See Doctrine and Covenants 82:1.) Then we must confess our mistakes to those who have been wronged and do all possible to make amends.

A covenant is a conditional agreement between man and his Heavenly Father. The magnitude of the blessings he promises is beyond our comprehension. But if we meet the requirements, the blessings will be ours!

^aSee also Proverbs 28:13; 1 John 1:9.
Library File Reference: FIRST PRINCIPLES.

In an age when we seem to be heading towards a technological existence at an accelerated pace, it becomes increasingly important that children learn . . .

A REVERENCE FOR LIFE

*by James G. Lawrence**

Reverence for life is always fostered by close association and familiarity with the miracle of life in all its varied forms.

When large portions of the population lived in a rural setting or could reach such a setting by walking to it, children knew of life and felt it squirm in their hands in the form of a puppy, rabbit, chick, or other creature. They experienced the sensation of watching life come into the world, both plant and animal, on numerous occasions in a single year. Time and situations were available to watch that same life mature and die. In many cases children held their own funerals for beloved pets. These experiences contributed to a feeling for life that went deeper than just existence. An awareness of the hand of God and man's dependence on him was a powerful influence on every thought and action.

Though the same natural events are occurring in the world today, the children of population centers experience them as detached and far away; a scene on television, a picture, a story in a book, or a tale that someone tells. The closeness is no longer there, yet the need to experience still exists in the emotional makeup of each child.

The mechanical situations that now confront children in their homes, yards, and classrooms inhibit knowledge about the interchange between living creatures and their surroundings. This inhibition is developing in these children the attitude that some impersonal force is responsible for their actions, or that a technological aid can cure any malady, no matter what. This lack of realization of the individual's part and responsibility in the drama of life is bringing death and decay to urban areas in the form of pollution of air, sound, soil, and water, as well as many social ills.

(For Course 3, lesson of September 15, "We Have Joy in Family Excursions"; for Course 4, lessons of September 1 and October 6 to 20, "God Plans a Beautiful World," "God Gives Us Water," "Animals and Birds Have Food," and "Animals and Birds Have a Home"; and of particular interest to parents of very young children.)

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Margaret Mead, an outstanding ethnologist in America, has talked about this indifference as follows: "Rows of differently featured and tinted dolls may provide a parade of the races and cultures of man. But a child should always have some living thing close by (perhaps an avocado pit turning into a little tree on the kitchen window, or beans sprouting in wet cotton) to offset the world of objects to be manipulated, since for too many children today, that lifeless mechanical world is the only one they know well. And a child who handles only machine toys, and lifeless replicas of men and animals, becomes in his play world an irresponsible and omnipotent dictator. This can lead to the feeling of being a helpless puppet himself, manipulated by arbitrary, impersonal forces."¹

(Continued on following page.)

¹"They Learn from Living Things," by Margaret Mead, *Parents' Magazine*, February, 1961; page 82. Used by permission.



ALL LIVING THINGS GOD HAS GIVEN US.



BLACK CLOUDS WITH THUNDER AND LIGHTNING.

It is vital that all children be given firsthand experiences with living specimens, accompanied by sound explanations in answer to their questions, and opportunities to learn about the interdependence of all of God's creations on this earth.

When we love people very much we want to give them beautiful things and help them in every way. As we look around us each day we can see that our Heavenly Father must love us very much because of the beautiful earth that he has given us as a place to live.



THE CLOUDS BRING US WATER!

The wonders of the earth are everywhere! There is warm sunshine; sometimes it burns us if we get too much or causes us to squint when it is reflected, but it also helps plants to grow so that we have food to eat, and cooling shade. There are big, white, fluffy clouds on warm clear days; we can watch them grow and sometimes disappear, or play that they are all kinds of shapes floating across the sky. Then there are the black clouds with their thunder and lightning, that shower the earth with fresh raindrops to fill the dry ground with moisture, so that we can have water to drink and for bathing, and



LOOK INTO THE BOTTOM OF A FLOWER.

fish can swim, and ducks can waddle in puddles or strain water through their beaks while looking for food. And how about the gray, heavy-looking clouds that bring the white, soft snowflakes to part of the earth so that we can ski, sleigh-ride, and ice-skate?

Have you ever looked down into the very bottom of a flower and noticed all of the tiny forms that grow there? Or, have you felt the soft coolness of a patch of moss as it grows by a stream or in a shady nook? Or maybe you have collected red-, yellow-, and orange-colored leaves in the fall, and wondered how they received their beautiful colors.



A BABY RABBIT IS FUN.

A puppy, kitten, or baby rabbit is so much fun to hold because he is warm and soft. We need to be very careful that we do not squeeze him too hard. All of the living things that God has given to us are very precious, and we must learn how to use them wisely and care for those that need to be protected.

With so many beautiful things around us, we need to show our thanks by taking care of them so that other people can enjoy them after us.

Library File Reference: NATURE.



*We can gain a testimony of the divinity of Christ
not so much by setting out to find truth as by —*

Setting Out to Be True

by Stephen R. Covey*



While I was doing missionary work in Ireland, one simple, powerful lesson on testimony was brought home to me over and over again: *One would come to know the truth to the degree he was true to the truth.*

Learning of the divinity of Jesus Christ is unlike other kinds of learning. It is not primarily a matter of acquiring information, of logic and reasoning, of scriptural proof or historical evidences. Intellectualizing about it is a poor substitute for actually living as we must in order to get the kind of knowledge we seek. For the kind of learning that is required here is of a different order altogether.

Again, the principle of this learning is: *We can know of the Lord not simply by setting out to find truth, but by setting out to be true.* Only through molding it into our lives is this truth found.

Where Lies the Responsibility?

The Father has promised to grant a witness of the divinity of his Son, through the Holy Ghost, to anyone who qualifies. The *responsibility*, then, is upon us to qualify. It is not the Lord who must make up his mind to communicate. It is we who must change and prepare ourselves to receive the communication he has promised.

Once we clearly understand that "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isaiah 55:8); that "the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:11); that "if any man will

do his will, he shall *know* of the doctrine" (John 7:17); then we begin to look *within* for the key to this learning. We ask, "How sincere am I? Do I really want to know? Am I willing to pay the price to do whatever is necessary in study, prayer, repentance, and service, to qualify?"

Many discover that it is not Christ, nor the prophets who testify of him, that they doubt. In their sincere introspection they cannot *honestly* lay the blame upon the Lord for their failure to receive a witness. What they really doubt is their own ability to make themselves worthy. They sense that the obstacle or weakness lies in *them*.

One investigator wrote, "I doubted whether I really could or even wanted to give up my smoking." Others also acknowledge, in this crisis of self-honesty, that the problem is within themselves—intellectual pride, perhaps, or sensuality, or materialistic desires, or hypocrisy. They see they have failed to gain a testimony of Christ's divinity "because their hearts are set so much upon the *things of this world*, and *aspire to the honors of men*, that they do not learn this one lesson—. . . that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness." (Doctrine and Covenants 121:35, 36.)

Personal Change

Many people do not like this principle because very often it implies some agonizing admissions

(For Course 8, lesson of September 22, "Faith with Work"; for Course 14, lesson of October 6, "Apostasy"; for Course 16, lesson of September 22, "Religious Faith"; for Course 26, lesson of October 15, "Sending Correct Messages"; for Course 28, lessons of September 22 and October 6, "How Revelation Comes" and "Discern the Things of God"; for the general use of Course 30; to support family home evening lesson 7; and of general interest.)

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about oneself, and it promises hard effort to bring about personal change. There is no way to shortcut these admissions and this effort. It is not a matter of merely acquiring information while remaining one's old self. *The person himself must change* if he is to be able to receive a witness of the divinity of Christ.

This principle threatened the proud hopes of the Jews at the Savior's time; those who looked for a powerful political Messiah to take the responsibility of changing the world so they would not have to change. They thought eternal life was found in searching the scriptures; but Christ taught this "hard," inescapable doctrine—that even the scriptures point out, beyond mere words, the need to come to him personally, to live in his way. The scriptures, Jesus said, "testify of me. And ye will not come to me, that ye might have life." (John 5:39-40.)

Our Conscience

We come to Christ on his terms. The Lord outlined these terms personally when he was on earth; and afterwards, through his prophets. Part of these instructions stipulate that just studying the scriptures is not enough; we must have living contact with the Spirit of Christ. The medium of this contact is one's own conscience.

How does a person counsel with his conscience? Right now you may honestly ask yourself, "What should I do to get closer to the Savior?" Now listen. Meditate. Examine yourself. And again, listen. You will hear a voice speak to you; the still, small voice of conscience. You won't hear it in your ear. You will feel it within yourself—deep within yourself—in your heart and mind. It will tell you exactly what you must do to draw closer to the Lord. You will become aware of acts that call for repentance, someone to whom you should be kinder, someone whose forgiveness you must ask, some habit you must overcome, some virtue you must develop. What you hear or feel in your conscience is your personal formula for *gaining a vital, living testimony of Jesus Christ*.

We Do Not Listen!

The Lord may try to get through to us, while we harden our hearts against him, as Nephi indicated Laman and Lemuel had done: "Ye have heard his voice from time to time . . . but ye were past feeling, that ye could not feel his words." (1 Nephi 17:45.)

We then "go through the motions" of religious

worship and service. Our prayers become one-way, mechanical and ritualistic, offered out of duty, not desire. "They draw near to me with their lips but their hearts are far from me." Little wonder many of us lose faith in prayer: we have no response, no two-way communication with the Lord. We do not listen.

We should try "listening" in our prayers. When we ask for a particular blessing, let us quietly listen with our hearts to understand the law on which that blessing is predicated. (See Doctrine and Covenants 130:20, 21.) When we hear the answer in our hearts, let us carefully consider it and honestly examine ourselves to see if we are willing to obey that law. If so, let us answer back and commit our promise to the Lord that we will obey. If not, let us not ask for the blessing. If we are not willing to sincerely commit ourselves to qualify for a living testimony of Christ, we cannot expect to receive one.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. (Galatians 6:7.)

A Living Thing

Few things will inspire self-honesty and humility more than a genuine, listening, two-way prayer. It brings us into living contact with the light and Spirit of Christ. In this attitude of perfect honesty, humility, reaching out, and dedication, we can literally have the Holy Ghost as our guide and companion; and he will bestow upon us a witness of the divinity of Jesus Christ.

However intelligent and knowledgeable we may be, unless we have a real and personal experience with the Spirit of God, we will know no more about Christ than the man blind from his birth knows about light and sight, however glib he may be in describing the anatomy of the eye or the properties of light.

This personal testimony is thus a *living* thing. It is neither borrowed from another nor from the remembrance of past spirituality.

It is rather a well of "living water" (John 4:10), arising from *current* and *real* experiences obtained through earnest prayer, study, repentance, covenant-making, obedience, and service—and all achieved through the empowering principle that it be done "with real intent." (See Moroni 10:4-5.)

To know Christ is to strive constantly to be like him, to partake of the divine nature. (See 2 Peter 1:3-8.) Such a state of knowledge and being qualifies us for eternal life. (See John 17:3.)

Library File Reference: TESTIMONY.



*Brevity, conciseness, repetition, and
sensitive reading, contribute to . . .*

THE VITALITY OF THE SACRAMENT GEM

*by Robert E. Nichols, Jr.**

In a Church which asks its members to magnify their callings, what can anyone possibly do to enlarge on the simple recitation known as the sacrament gem?

After all, you may say, the sacrament gem seldom lasts more than twenty seconds. It is infinitesimally short in contrast with the hours and hours of meetings and classes held on a typical Sabbath day.

Or you may think, the sacrament gem seldom runs over twenty words! It is infinitesimally brief compared to the massive verbiage which will flow from the stand this Sabbath day. Besides, probably everybody has heard the scriptural gem anyway.

How can you realistically magnify this assignment when you are faced with so many "handicaps"?

A Memorable, Electrifying Brilliance

An appropriate start lies in recognizing that the seemingly slippery surfaces of the gem—brevity, conciseness, repetition—represent, not handicaps, but advantages.

Brevity: The very fact that the sacrament gem lasts only twenty seconds makes it stand out as a unique element in the Sunday School service. Historians tell us that Edward Everett spoke for hours at Gettysburg, Lincoln for just a few minutes. Few, outside of historians, recollect Everett's message.

Conciseness: The very fact that the sacrament gem contains a mere twenty words can give it an electrifying brilliance that makes it memorable in the Sunday School service. Assuredly, of all the eloquent remarks delivered by John F. Kennedy at his inauguration, the most telling was his 17-word challenge, "Ask not what your country can do for you; ask what you can do for your country."

Repetition: Consider first the possibility that some listeners in the congregation may never have encountered that particular scripture before. Per-

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haps some of the visitors have never read it. And, since we live in the epoch of silent reading, perhaps some of the congregation have never heard that scripture spoken—let alone recited it themselves.

To Achieve True Luster

Then consider that those who have read or recited the gem may not have done so yesterday, last week, last month, or last year. And who can say that reinforcement would not be beneficial to any Latter-day Saint, including the Sunday School teacher who has repeated the scripture moments earlier in prayer meeting? Moreover, this reading remains one of the few opportunities modern English speakers have to hear the vigorous, imaginative, substantial Early Modern English, the language of Shakespeare and the Renaissance.

In the final analysis, brevity, conciseness, and repetition advance the sacrament gem whether you are conscious of their presence or not. Another facet, however, demands special effort, without which the gem will fail to achieve true luster: *sensitive reading*.

No one can tell you exactly how to read a printed passage aloud. No one can tell you with certainty because the written word exists merely as a symbolic representation of the spoken word, a representation at once partial and imperfect. Even with careful punctuation, writing barely hints at stress, pitch, and juncture—three phenomena essential in spoken English.

How did President Kennedy deliver his inaugural address? Wires, tapes, records, kinescopes, and film sound-tracks all preserve the precise nuances of his remarks for posterity.

But how did President Lincoln deliver his address that day at Gettysburg, a century ago? Did he, as many assume, stress the prepositions: “of the people, by the people, for the people”? Or did he stress, as some have suggested, the nouns: “of the people, by the people, for the people”? No one can say, for modern sound transcription had not been invented.

Indeed, it is because of writing’s partial pictures that the serious actor, director, or public speaker

must combine the acumen of the artisan with the genius of the artist. Such a simple matter as varying the stress pattern of a familiar passage can recast the meaning in a provocative new mold. Move to Holy Writ three millenia old and translated from another tongue, and sensitive reading becomes still more engaging.

Consider the platform potentialities of John 8: 22, to name but a single recent sacrament gem selection:

- (a) And ye shall know the *truth*,
and the *truth* shall make you free.
- (b) And ye *shall* know the truth,
and the truth shall *make* you free.
- (c) And ye shall know the truth,
and the truth shall make you free.
- (d) And ye shall *know* the truth,
and the *truth* shall *make* you free.

Likened Unto A Gem

Viewed thus, the sacrament gem poses a stimulating and rewarding challenge: for the youth who delivers the reading, for the parents who aid in their youngster’s preparations, for the Sunday School faculty who plan the services, and for the congregation who hear the spoken word.

To achieve a sensitive reading, simply add three steps to your usual preparations:

1. Study not only the gem, but the entire passage or chapter of which it is part.
2. Develop an understanding and a feeling for the gem’s place in context.
3. Experimenting with stress, pitch, and juncture, try several readings before developing one.

Not without reason is the sacrament gem likened unto a gem. As the book of Matthew quotes Jesus:

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. (Matthew 13: 45, 46.)

Library File Reference: SUNDAY SCHOOL—WORSHIP SERVICE.

A BOY OF DESTINY

by Hazel W. Lewis

Little is known of the early childhood of the Prophet Joseph Smith. Even his mother, in writing the history of her son, says, "Nothing occurred during his early life except those trivial circumstances which are common to that state of human existence."¹ Probably the necessity for her and her husband to eke out an existence for their ever-growing family left little time for Lucy Mack Smith to keep an account of "trivial" incidents.

Two Days Before Christmas

On a cold winter day, December 23, 1805, in the town of Sharon, Windsor County, Vermont, a baby boy was born into the Smith family. We can imagine Mother Smith cuddling her baby close and telling her children, Alvin 7, Hyrum 5, and little Sophronia 2, that the new baby's name was to be Joseph, the same as his father's. Little did the



The new baby is a Christmas gift.

mother of baby Joseph realize the wonderful things her child would do during his sojourn upon the earth!

While the family was in Sharon, Joseph's father rented a farm which he cultivated during the sum-

¹(For Course 8, lessons of September 1 and 22, "Faith" and "Faith with Work"; for Course 9, lesson of August 18, "Joseph Smith—The Great Latter-day Prophet"; for Course 10, lessons of September 1 and 8, "Prophecies Are Fulfilled" and "Why Joseph Smith Prayed"; for Course 12, lessons of September 8 and 15, "A Leader Is Humble" and "A Leader Is Courageous"; and of general interest.)

²Lucy Mack Smith, *History of Joseph Smith*; Bookcraft, Salt Lake City, Utah, 1956; page 67.

Even though Mother Smith said that nothing exceptional occurred during Joseph's early years, he did grow up in an atmosphere where great love for parents and brothers and sisters was the keystone of a happy home. Though the family often wanted for the material things of life, the children learned to work, to have faith in and to be loyal to each other. These qualities served Joseph well throughout his life.

mer, and he taught school during the winter. Six years later the family moved to Randolph, New York. Here Mr. Smith ran a store. He was anxious to make money in ginseng, a plant with roots high in medicinal properties. Although ginseng was native to northern Asia, it grew wild in the mountains of Vermont. A very high price could be received in China for the crystalized ginseng root. Father Smith invested money beyond his resources in a shipment of this root to the Orient. If misfortune had not followed, the crystallized ginseng root would have brought a great deal of money to the Smiths. The son of a Mr. Stevens, who was in charge of the cargo, came back from a successful trip to China with a chest of money. But he ran away to Canada, leaving the Smiths without a penny. To pay off the debt of this venture, Father Smith sold his farm and even used Mother Smith's dowry money of one thousand dollars.²

After this the family moved about a great deal in various towns on the borders of Vermont and New Hampshire. During the very early years of young Joseph's life, the family moved from Sharon back to Tunbridge, to Royalton; then to Lebanon, New Hampshire.

Misfortune Struck

From the time of Joseph's birth to the time when his father moved to Lebanon, three other children were born to the Smith family: Samuel, Ephraim (who only lived ten days), and William.

When the family moved to Lebanon, brighter days seemed in store for them. Joseph's mother says of this time:

Here we settled ourselves down and began to contemplate, with joy and satisfaction, the prosper-

²See Lucy Mack Smith, *History of Joseph Smith*, pages 37-40.



A religious family, they took turns reading the Bible.

ity which had attended our recent exertions; and we doubled our diligence, in order to obtain more of this world's goods.²

It was in Lebanon that Joseph's second little sister, Catherine, was born some time later.

The Smith children were going to school. Hyrum was in an academy at Hanover, and the others who were of school age went to the common school. Here they learned reading, writing, and simple arithmetic. The Smiths were a religious family and in the evening took turns reading the Bible.

Suddenly misfortune struck the family again! This time it came in the form of typhus fever, a very contagious disease. First Sophronia became ill, then Hyrum was taken ill at school, then Alvin; and all the other members of the family in succession, with the exception of the father and mother, became victims of this dread disease.

"The Lord Will Help Me"

Joseph, who was eight years old, seemed to recover from the fever but later complained of a terrible pain in his shoulder. The doctor thought the pain must be caused by a sprain, though Joseph insisted he had done nothing to get such an injury. The doctor applied some "bone" linament, but to no avail. After several weeks his shoulder still caused him excruciating pain. An infection appeared on his back and then went into his leg. His leg began to swell, and he suffered great agony. After some weeks a doctor came and on two different occasions made incisions in the leg. This relieved the pain, but when the incision healed, the leg began to

swell so greatly that a number of surgeons were called in. After consultation, they decided amputation of the leg was the only thing that would save Joseph's life. Mother Smith was terribly distressed. She asked the doctors if they could not take out the diseased bone and thus save his leg. This they decided to do.

At this time, doctors used no anesthetics as they do today; and before operating they wanted to bind Joseph to the bed. But Joseph was a brave lad; he would not be bound, nor would he take the brandy or wine the doctors recommended to ease the pain. He said, "I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do—I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary to have the bone taken out." He asked his mother to leave the room because he did not want to see her suffer. He said, "Now, mother, promise me that you will not stay, will you? The Lord will help me and I will get through it."³

Joseph recovered slowly from this painful operation. His mother and father realized what a hero their son had been, and while he was recuperating he went with his Uncle Jesse Smith to Salem, Massachusetts. His parents thought perhaps the sea breezes there would be good for him. His health did improve, and his leg grew stronger. When he returned to Lebanon, he had only a slight limp.

To Palmyra

After everyone was well again, the family moved back across the Connecticut River to Norwich, Vermont. Here they rented a farm belonging to a Mr. Murdock. For two years the crops which Joseph's father planted failed. The third year a big frost destroyed the crops again. It was then that Mr. Smith decided he was going to New York State to locate suitable farming land. If successful, he would send for his wife and eight children. (A new baby, Don Carlos, had been born in the meantime.)

Mother Smith and the children had much work to do to prepare for the trip by wagon to Palmyra. She says, "I and those of the family who were of much size, toiled faithfully, until we considered ourselves fully prepared to leave at a moment's warning."⁴

In due time Joseph's father did send them a letter telling them to come.

Just as they were starting on their journey, several men came to Mrs. Smith, telling her, unjustly, that her husband owed them money. The family was ready to go; the team was waiting. Jo-

(Continued on following page.)

²Lucy Mack Smith, *History of Joseph Smith*, page 51.

³Lucy Mack Smith, *History of Joseph Smith*, page 57.

⁴Lucy Mack Smith, *History of Joseph Smith*, page 60.

seph's mother finally raised the money to pay off the unjust claims rather than be involved in a lawsuit.

Joseph's grandmother, who had lived with the family for some time, went with them as far as Royalton. How sad the family was to leave her, for she was now going to live with Joseph's Uncle Daniel.

In a Barroom

The family continued on their journey. The driver of the team, a Mr. Howard, was not a good man. He made Joseph walk miles on foot, even though the boy was lame. He did not take wise



Mother Smith took over the team.

care of the household goods nor of the money given him for the trip. Finally, one morning as they were ready to renew their journey, Alvin went to his mother and said, "Mother, Mr. Howard has thrown some of our goods out of the wagon, and is about starting off with the team."⁹ Mother Smith was angry! In the presence of other travelers in a barroom, she told them that the driver intended to take the wagon and goods which belonged to her husband from her and leave her and eight children without money to go on. She turned to Mr. Howard and said, "Sir, I now forbid you to touch the team, or drive it one step further. You can go about your business: I have no use for you. I shall take charge of the team myself, and hereafter attend to my own affairs."¹⁰

This she did. Eventually the family arrived in Palmyra, where an anxious husband and father was waiting. One can imagine how happy the family must have been to be united once more.

Birch Brooms and Gingerbread

Young Joseph was ten years old when his parents moved to New York State. During the first two years there, his parents rented a home in Palmyra, a town of 2,187 inhabitants.

To help make payments on a farm which they much desired, the members of the family went to work immediately. Alvin found a job as a carpenter's helper, working with a crew of men to build pioneer homes. Father Smith, handy at doing many kinds of jobs, made split-wood chairs and baskets and birch brooms. He dug wells and cisterns and built rough fireplaces and stone walls. He helped farmers with their harvesting. On certain jobs he would take Hyrum and young Joseph along to help him. Mother Smith, who was a good cook, opened a cake and root beer business which drew many customers, especially on Saturdays and holidays. How the children of the neighborhood must have enjoyed the gingerbread she made! Sophronia was a willing helper in the shop. They also sold oilcloth articles and chair coverings which her mother had fashioned and painted.⁸

The children who were of school age attended the little log schoolhouse at Palmyra. Little is written of Joseph's schooling, but there is evidence that he used at least three textbooks while attending school there: *The First Lines of Arithmetic*, which bore his autograph and the date January 31, 1818; the *English Reader*; and a religious reader.⁹

A Hundred-acre Farm

During their first year in Palmyra the family earned enough money to make a payment on a 100-acre farm. The Manchester farm was located about two miles south of Palmyra and about three miles northwest of the Hill Cumorah.¹⁰

The land the Smith family owned was heavily wooded. Before they could plant crops, the father and his sons cut down the trees and cleared the land. During the first year, 30 to 60 acres of land was made ready for planting. There were from 1200 to 1500 sugar maple trees on the farm also. In the spring Joseph no doubt helped his family tap the trees and gather the sap from which sugar and molasses were made.¹¹

Although there was much work to do on the farm, some time was spent in recreational activities. Joseph's father as a young man had been a famed wrestler. He likely taught his sons something about

⁸Preston Nibley, *Joseph Smith the Prophet*; Deseret News Press, Salt Lake City, Utah, 1944; page 19.

⁹John Henry Evans, *Joseph Smith an American Prophet*; The Macmillan Company, New York, N.Y., 1946; page 35.

¹⁰Carter E. Grant, *The Kingdom of God Restored*, page 23.

¹¹Carter E. Grant, *The Kingdom of God Restored*, page 23.

⁹Lucy Mack Smith, *History of Joseph Smith*, page 62.

¹⁰Lucy Mack Smith, *History of Joseph Smith*, page 63.

this exciting sport, for Joseph, as he grew older, enjoyed such sports as jumping at a mark, pitching quoits, vaulting, and especially wrestling.¹²

When Joseph was 12 years old, he and his family moved into a new home which they had built on their farm. It was made of logs, with two rooms on the ground floor and two upstairs. Later on, another room was added. Then the family had a comfortable five-room log house. It was in this home that Lucy, the last of the Smith children, was born, when Joseph was 16.

A Questioning Boy

Not long after Joseph's 14th birthday, travelling ministers of various denominations (Baptist, Meth-



"If any of you lack wisdom, let him ask of God."

odist, and Presbyterian) came into the vicinity of Palmyra, seeking converts. The Smith family and their neighbors went to their meetings, some of which were held in the Manchester schoolhouse. The others were held in Palmyra. The Smiths had always been a religious, Bible-reading family, but had not joined a Church. Eventually, Mother Lucy Smith, Sophronia, Hyrum, and Samuel decided to join the Presbyterian group. Young Joseph, who was a questioning boy, seeking for the truth, did not know which church to join.

His father and Alvin had joined the Methodist church because they were intensely interested in the sermons of a Methodist minister, Reverend Lane.¹³ Joseph listened to this man talk, and something he read from the scriptures made a deep impression on the young lad. So he went home and read again the scripture mentioned by Reverend Lane:

¹²John Henry Evans, *Joseph Smith an American Prophet*, page 8.

¹³Carter E. Grant, *The Kingdom of God Restored*, pages 24, 25.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

This scripture made a deep impression on Joseph. He knew that he needed wisdom to decide which church was right. He decided to ask of God.

It was a beautiful spring morning in the year 1820 when Joseph went into the wood to pray. Never before had he tried to pray aloud to his Heavenly Father. He knelt down and started to pray, but he seemed to be seized by some power so great that he had trouble speaking. Darkness gathered around him, and he felt as if he were doomed to destruction. Just at the moment when he felt such alarm over this unseen power, which seemed to envelop him, he saw a pillar of light over his head. It seemed brighter than the sun. This bright light descended until it fell upon him. Then he saw two bright and heavenly personages standing above him in the air. One of them said, pointing to the other, "This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.)

Joseph then asked them which one of the religious sects was right and which one he should join.

"I Have Learned for Myself"

The answer came that none was right, that he was not to join any of them. When Joseph came to himself, he was lying on his back looking up into heaven. After recovering some of his strength, he went home.¹⁴

When he arrived there, Mother Smith was disturbed over her son's appearance. He was very pale, but his eyes were glowing. When his mother wanted to know why he acted so strangely, he said, "I have learned for myself that Presbyterianism is not true."¹⁵

From that day on the family believed that young Joseph had indeed seen the Father and the Son and that these Heavenly Personages had told him none of the churches was true.

One time when his brother William had grown to be an old man, someone asked him if he had ever doubted Joseph's testimony. He replied:

No, we all had the most implicit confidence in what he said. He was a truthful boy. Father and Mother believed him; why should not the children? I suppose if he had told crooked stories about other things, we might have doubted his word about the plates, but Joseph was a truthful boy. That father and mother believed his report and suffered persecution for that belief shows that he was truthful. No, sir, we never doubted his word for a minute.¹⁶

¹⁴Carter E. Grant, *The Kingdom of God Restored*, page 26, 27.

¹⁵Lucy Mack Smith, *History of Joseph Smith*, page 72.

¹⁶Freston Nibley, *Joseph Smith the Prophet*, page 45.
Library File Reference: SMITH, JOSEPH.

I CARE!

by Reed H. Bradford

Many things can motivate you to expand and grow. One powerful motivator is the knowledge that someone has a genuine concern for you.

Ever since man has been on earth, many individuals representing different environments and disciplines have tried to find out why he behaves as he does. The results have revealed that a number of factors must be considered in giving adequate explanations for an individual's behavior. This article looks at one of them: *the nature of the concern or care that one person has for another.*

(For Course 9, lesson of August 25, "What It Means To Be a Latter-day Saint"; for Course 12, lesson of October 6, "A Leader Loves His Fellowmen"; for Course 25, lesson of August 11, "Not of This World"; for Course 26, lesson of October 6, "Others Need Love"; for Course 29, lesson of August 11, "Practical Religion"; to support family home evening lessons 5, 6, and 7; and of general interest.)

Having divine concern and love for another means that we see in the little acorn the potential of a mighty oak.



Photo by H. Armstrong Roberts.

Some individuals have only a partial concern for others. They may see others as extensions of themselves. Some parents, either consciously or unconsciously, want their children to take up the same occupation in which they have been engaged; some people manipulate the lives of their fellowmen for their own selfish ends. Some are just indifferent to others.

The following two case studies are illustrations of people who "cared" selfishly.

ONLY THE LONELY¹

I suppose that at ten I really didn't understand the complexities of the whole experience, but what I did understand I will never forget.

It was snowing that day as I shuffled along, moving the carefully tucked plastic cover on my paper bag only long enough to remove the folded newspaper at each subscriber's home. The long distances between deliveries to the winter-framed farmhouses usually gave me time to think about the tricks my dog could do, about the tie rack my brother was secretly carving for my Daddy's Christmas, and about the slippers I was learning to knit. Today I didn't have time for such pleasant contemplations. I had a problem. I had to decide how I would fill my honor badges for Primary. Mother was teaching me how to make bread for one badge; but she had just baked bread yesterday, and the family didn't need any more this week. That was what I really wanted to do, though—bake bread. There must be a way.

I mechanically removed a paper from the bag and tossed it onto the covered porch of a white house. "I know," I was thinking, "I can mix bread anyway, and give it to someone needy!"

Old Mr. Van Heflin

I had fun that next day heating the milk and watching the oil float in the bread pan. The honey oozed down the jar, and Mother patiently tested the consistency after each of my efforts. Only when the loaves were carefully formed, raised, and in the oven, did I stop to think about whom I could favor with my cherished products. After considerable contemplation, I resorted to soliciting Mother's counsel, but even the two of us couldn't decide. Sister Hincley might like some, I thought. It was then I remembered old Mr. Van Heflin. But Mom wouldn't hear of me going around his place. Everybody in the valley knew he was "half-soaked" and ran the boys off his land with a shotgun when they went hunting squirrels. I have to admit he scared me a little. I had only seen him once; that was the

¹A true incident adapted as a case study by one of the author's students.

time he forgot to put the money for the paper out in his mailbox, and I went to the door after it. Then he just peered out the curtain, and in a few minutes two silver dollars slipped under the door at my feet. I put the receipt on the step and ran. But that was when I was nine. Now I was ten. And I thought I was brave enough to go to the door with a loaf of bread.

After some discussion, Mother said I could take the bread on condition that my brother went with me! We set out together, but Mother never knew that when we got there Jim would only go to the curve below Mr. Van Heflin's fence. I went on. I walked all the way, just as slowly as I could force myself. This way Jim would see I wasn't a "scaredy cat." I left the bread on the doorstep and walked back to meet Jim. We took the other loaf to Sister Hinkley and went home.

The Whole Loaf

The days passed, and I forgot all about the bread. Sister Hinkley even sent me a real thank-you card, too. But when I was collecting for the paper three weeks later, Mr. Van Heflin's money wasn't in the box. I went to the door and knocked, half hoping he wouldn't hear. The curtain shuffled, and then the door opened just enough so that I could see inside. I was frightened, but I was even more curious. No kid in the county had seen inside Mr. Van Heflin's house. I could see an old chair with big cushions and a wooden table with varnish peeling off its legs. That was when I saw my bread. The whole loaf was right there, lying on that dirty table—untouched. I just couldn't help it, I started to cry. He hadn't even tasted my bread. I wanted him to like what I had done. Mama said when you didn't have much, you liked what you got more. But Mr. Van Heflin didn't like my bread.

A voice made me jump, as the bent figure blocked my view of the tiny dark room. "What you crying for girl? I got your money—now git!"

I couldn't stand it. I didn't even want his money. I blurted out a tear-muffled—"What's wrong with my bread? You didn't like it. You're supposed to be grateful when someone is kind to you. I feel hurt inside."

The big, wrinkled hand slapped two dollars into mine, and I could hear the old man mumble, "Folks around here are always trying to poison me. They won't get my land, not while I'm a breathin'." The door closed.

I screamed out. "But I won't take your old weedy land—I wanted you to like my bread!" I was sad now and I didn't feel like collecting anymore. I wanted to go home.

I didn't say much at dinner. I felt sad all week. Every day when I took the paper by the old man's house I'd remember how brave I had been to bring that bread all the way out there.

Half a Loaf

On Thursday, Wednesday's paper was still in Mr. Van Heflin's mail box. On Friday, there was a county panel truck up the lane; and when I came around the curve below the west fence, I could see some men in Mr. Van Heflin's house. I walked up as if I were putting a paper on the porch. I wanted to see inside. There he was. He was lying on the floor with a tarp over his face and chest. And on the table was my bread—half the loaf.

I finished delivering my papers rather slowly that night. Mr. Van Heflin had eaten my bread. I wished then, and have wished so many times since, that I had given him the bread sooner.

What might have happened to Mr. Van Heflin if we, his *neighbors*, had had enough concern for him to have given him not only a loaf of bread, but an understanding heart?

TRAGEDY IN VIETNAM²

The Creightons were very proud of their son Frank. When he went to college, naturally they missed him; but he wrote, and they looked forward to his letters and saw him on weekends. Then Frank was drafted into the army.

After he had been in the army about five months, he received his call to go to Vietnam. Of course, the parents' anxiety for his first letter was greater than ever before. And every week they heard from him and were thankful for his well-being. Then one week went by without a letter—two weeks—and finally three. At the end of the third week a telegram came, saying, "We regret to inform you that your son has been missing for three weeks and is presumed to have been killed in action while fighting for his country. We want you to know that you can be proud of him because he fought well and was loyal to his country."

The parents were shocked and grieved. They tried to accept the situation and go on living, but it was tragically lonesome without Frank.

About three weeks later, however, the phone rang. When Mrs. Creighton answered it, a voice on the other end said, "Mother, it's Frank. They found me, and I'm going to be all right. I'm in the United States, and I'm coming home soon."

(Continued on following page.)

²Another case study adapted by one of the author's students from a true incident.

Mrs. Creighton was overjoyed; with tears running down her cheeks she sobbed, "Oh, that's wonderful! That's just wonderful, Frank."

There was silence for a moment, and then Frank said, "Mother, I want to ask you something that is important to me. While I've been here, I've met a lot of wonderful people and I've really become close friends with some. There is one fellow I would like to bring home with me to meet you and Dad. And I would like to know if it would be all right if he could stay and live with us, because he has no place to go."

His mother assured him it would be all right.

Then Frank said, "You see, he wasn't as lucky as some; he was injured in battle. He was hit by a blast and his face is all disfigured. He lost his leg, and his right hand is missing. So you see, he feels uneasy about how others will accept him."

Frank's mother stopped to think a minute. She began to wonder how things would work out, and what people in town would think of someone like that. She said, "Sure, Frank, you bring him home—for a visit, that is. We would love to meet him and have him stay for a while; but about his staying with us permanently, well, we'll have to think about that." There was silence for a minute, and then Frank said, "Okay, Mother," and hung up.

A week went by without any word from Frank, and then a telegram arrived—"We regret to inform you that your son has taken his life. We would like you to come and identify the body."

Their wonderful son was gone. The horror-stricken parents could only ask themselves, "Why has he done this?" When they walked into the room to identify the body of their son, they found a young man with a disfigured face, one leg missing, and his right hand gone.

WALK OUT OF SAN QUENTIN

In the preface to the book, *My Shadow Ran Fast*, by Bill Sands, the former warden of San Quentin Prison, Clinton T. Duffy, writes as follows:

"Bill Sands' life as a boy, growing up in a home evidently lacking in love, understanding, direction, religion and discipline, took the road of least resistance. He lied, stole, robbed and cheated in order to gain the recognition he should have had from his family.

"On his arrival at San Quentin Prison on a gun robbery charge, Bill Sands would pass as a boy you would like to know and one that you would welcome into your home as a friend of your children. How-

ever, underneath he was filled with aggression, resentment of authority, and the desire for revenge.

"When his father passed away, shortly after Bill arrived at San Quentin, I first talked with him in Isolation. He had gone 'berserk' in the Jute Mill. Perhaps that first talk clicked. Possibly not playing up to his mixed-up wishes and the fact that we made him earn his way was the turning point of his life. Here someone cared, someone was interested, someone made him respond the right way. . . ."

As Bill Sands himself tells the story, the warden one day said to him:

"My job, as I see it, is not to be just a keeper. My job is to help men rehabilitate themselves and return to society—as contributors not as liabilities.

"... There is the Front Gate. . . . That is the way I like to see men walk out of San Quentin. Why don't you try?"

"I guess you didn't notice the way I'm sentenced, Warden. I'm doing three one-to-life's—two of them consecutively. I can't get out. Not out the Front Gate, anyway.

"I know your record, perhaps even better than you do.' His voice was softer, but even more positive. I also know the law. I tell you, you can get out by serving the minimum of each sentence, consecutively. . . . But you would have to do a tremendous amount of fixing inside yourself before I'd recommend it.'

"Hope, in spite of me, began to totter on unsteady feet. Bitterly, I slammed it down again.

"Why . . . should I? There isn't one soul on the face of the earth that gives a damn. . . . Nobody cares. . . ."

"I was thinking it to myself, and I cannot tell you to this day whether or not I actually said those words aloud. All I can say for sure is that Warden Duffy was looking into my eyes with an expression that few men are privileged to see. The thief on the other cross, the one who repented, must have seen a Face like that when he cried out in his agony.

"When he spoke, I knew at last that my long descent had ended. My life was not over. It was just beginning. He called me by my first name. And the only thing he said was:

"Bill—I care."

A DIVINE CONCERN

When you really convey to another person your divine concern for him as a child of his Father in heaven, you unlock the potential of this individual and help him become the person you have defined

(Concluded on page 314.)

⁵Bill Sands, *My Shadow Ran Fast*; Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 1964; see Foreword. Used by permission.

⁶Bill Sands, *My Shadow Ran Fast*, pages 47, 48.

Do you enjoy communication and rapport with your children? Is there mutual loving and sharing? Or is your example a subtle influence undermining confidence and trust?



PARENTAL EXAMPLE

AN AREA OF CONCERN

by Regnal W. Garff, Jr.*

The soon-to-be 17-year-old girl, Molly, expressed herself fluently and exposed her feelings most eloquently. Her divorced parents sat in the courtroom and listened defensively, and thus not too self-searchingly. The mother, who had custody of the girl, complained bitterly that the only reason Molly ran away was because a young neighbor couple had encouraged her to do so. They had had ample opportunity because Molly was over at their house "90 percent of the time" and didn't ever want to stay home. They "reinforced her feelings of persecution and deprivation and poisoned her toward her own family."

Molly's reply was honestly simple: "There's no love in our home. We have nothing in common; there is no sharing of 'things' let alone 'feelings.' No one

(For Course 26, lessons of September 29 and October 6 and 13, "Love First Yourself," "Others Also Need Our Love," and "Sending Correct Messages" to support family home evening lessons 5, 6, and 7; and of particular interest to all parents.)

listens to what I'm experiencing . . . no one cares. I can't stand it there any longer, and I won't go back, no matter what!"

On the other hand, the young neighbor couple had been understanding; they shared feelings and offered warmth and acceptance.

Molly wanted "out" of her sterile family relationships and would do whatever was necessary to get away. The years of nagging antagonism and smoldering hostility between mother and daughter had finally erupted. Molly was seeking adults with honest social values, with whom she could enjoy a warm personal involvement. She wanted parental examples without ambiguous and confused meanings. She was no longer able to cope with examples that implied double standards, where outward semblance of family relationship obviously conflicted with conduct and inner feelings.

Covert Examples and Basic Trust

A good parent, concerned about the lessons of life his children assimilate, will try not to cheat or tell a lie or steal, or in any other way commit an overt, negative act. However, it is the subtle, covert examples parents continually parade before their children that have devastating or uplifting effects on future attitude and behavior. These not-so-obvious factors teach powerful lessons, and these often unrecognized character traits play a very important role in maintaining communications and rapport between parent and child.

Take, for instance, the example of *trust*. Those people who really love others have learned to share feelings. Before we can reveal our innermost feelings to another, there must be a basic trust that transcends initial defenses of fear and caution. If we have any inhibitions about sharing our feelings with our children, how can we expect them truly to share their feelings with us? Without trust, the trite, off-the-cuff, superficial response of "fine" will always be the answer to a figurative question of, "How do you feel?" The result? Little or no really meaningful communication, and no real involvement on a *feeling* level. The art of encouraging free expression of emotions promises new facts and lasting rapport and implies that we have an open mind. Which brings us to the next area of concern.

The Know-it-all Parent

The parent who projects an image of "knowing it all" or always being right, also shuts children out.

(Concluded on following page.)

*Regnal W. Garff, who teaches the Family Relations class in Monument Park Ward, Mountain Park (Utah) Stake, is a juvenile court judge. He received his B.A. (1949) from the University of Utah, where he returned after serving in the Netherlands Mission from 1949 to 1952 to take an LL.B. (1955) and a graduate certificate in Social Work (1956). He has since been affiliated with many organizations promoting mental health and community improvement. His wife is the former Margaret Wheeler; the couple have four children.

This is one defense mechanism which effectively keeps others, including children, from really knowing how Mom or Dad actually feels. It is much easier to be arbitrary, to give orders and instructions that defy any questioning or discussion. But it also creates frustration and rebellion when a child feels he has no say in what happens to him in the present or the future. The American Revolution is emphatic evidence of this. At the time of the Boston Tea Party the price of tea in the colonies, even with the tax, was less than it was in England. The rebellion centered around the basic concept that there was no representation, no personal responsibility for the future of the colonies, and no way to call the "parents'" attention to arbitrary injustices. England "knew it all" when it came to the colonies. This simile fits many parent-child relationships.

The Parent's Self-image

The security a parent feels in his emotional dealings with his children is deeply dependent upon that parent's own self-image. How that parent feels about himself, whether or not he feels he has a meaningful and worthwhile contribution to make to others, determines to a great extent the way he projects himself to his children. Did you ever have experience with a "self-image" example? What concept of self does a child develop if the parent is self-deprecating and self-derogative. The child may well think, "Isn't this the way all parents are supposed to be?" And what kind of negative atmosphere is perpetuated in a home with this type of parent, and eventually carried over into the second-generation home of the child? Of course, a parent who is comfortable and reasonably satisfied (not complacent) with himself will, in turn, create a cohesive environment

in the home that is secure and stable, where parents and children do not have to be defensive or hypercritical in order to gain feelings of comparative self-worth through constant reminders about others' weaknesses and errors.

Positive or Negative Manipulators

Identification and imitation are primary tools children use to grow and develop. Children, especially teen-agers, are terrific manipulators. How did they develop this skill? The answer is obvious—they have watched Mom and Dad maneuver and manipulate for years and have picked up the tricks of the trade.

All of us are manipulators to a certain extent, but are we positive or negative manipulators? How do we influence others to do what we want them to do? Guilt is an "excellent" weapon. If we make children feel extremely guilty, we can get them to do anything. Blackmail and extortion are two other "useful" tools used to motivate others. But these are negative methods and, obviously, largely destructive.

Christ was a skillful manipulator in the positive sense. He was extremely capable in motivating others to constructive behavior; but he did it with love—the sharing of feelings and personal involvement on an emotional level. This is what Molly yearned for in her relationships with her mother but, unfortunately, never experienced.

What types of examples do we set for our children? Are we capable of looking beneath the surface as we analyze the examples we project to them, or do we still underestimate their emotional powers of observation?

Library File Reference: PARENTS.

I CARE! (Concluded from page 312.)

him to be. He carries out what some people have referred to as "the self-fulfilling prophecy." That is, he believes in your divine definition of him and works to become that person.

Having divine concern for a person does not mean that you approve of all his actions. It does mean that you try to teach him correct principles of behavior. You try to maintain a sensitive relationship with him. You seek to represent mature behavior to him yourself. You forgive him when he makes a mistake and remember that it takes a long time to become intellectually, emotionally, socially, and spiritually mature, just as it takes a long time to mature physically. Because you are able to envision that the acorn contains in it the potential of

the oak, you try to give him the kind of environment, concern and motivation that will bring him the opportunity of becoming a Son or Daughter of his Heavenly Father.

This is the kind of delicate care the Lord has for all of us. It was he who said,

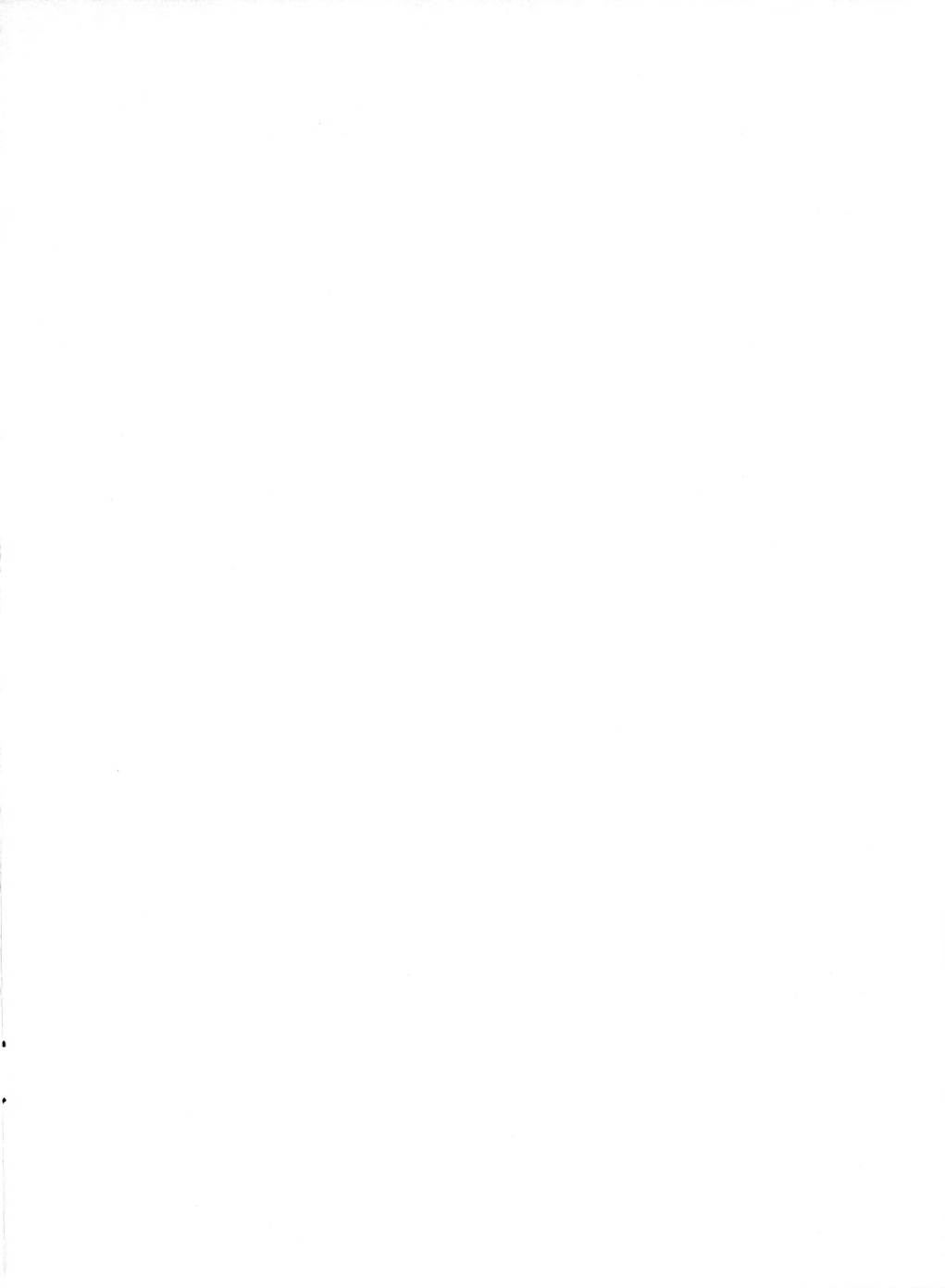
... Fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail.

Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you.

Look unto me in every thought; doubt not, fear not. (Doctrine and Covenants 6:34-36.)

He cares!

Library File Reference: LOVE.

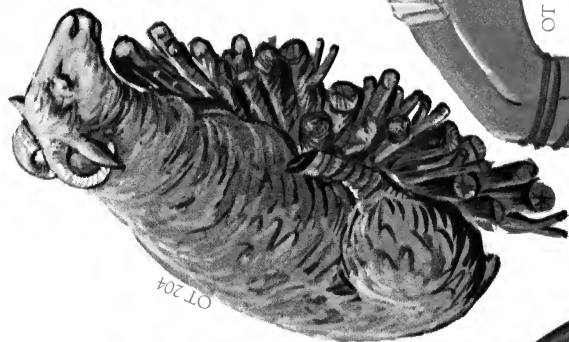




OT 207



OT 213



OT 204



OT 206



OT 209



OT 210



OT 214

The Sermon On the Mount

BY HAZEL W. LEWIS

THE STORY

To Christians everywhere, Jesus' Sermon on the Mount as recorded in Matthew 5, 6, and 7, is considered one of the greatest sermons of all time. It is great because of the sincerity and intent of the deliverer. Jesus' ideas were revolutionary; in a world of hate and cruelty he taught the gospel of love. Second, it is great because Jesus preached about the things he practiced in his everyday life.¹ We can begin to understand his noble character and purposes through the things he taught. Third, he used expressions that people understood — "salt of the earth," "light of the world," etc. — to explain his ideas. He was masterful in the use of parables to gain attention, arouse curiosity, and make his points clear. Fourth, he talked to his followers as one who had living, personal authority, and not as the scribes, who prescribed blind obedience to the old laws.

According to the Gospel of Matthew, great multitudes of people had been following Jesus. People from Galilee, Decapolis, Jerusalem, Judea, and beyond Jordan, were in this group.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them. . . . (Matthew 5:1, 2.)

To begin his sermon, Jesus told his disciples that true blessedness comes to those who adopt Christ-like traits of character and teach them to others. These traits and blessings, enumerated in Matthew 5:3-11, are called the Beatitudes, or "states of bliss."

For example, Christ said that those who are *poor in spirit* — that is, the humble, the teachable — will be true and rich heirs to the kingdom of heaven. Those who mourn, not only for loved ones, but for the sorrows and sins of all men, will be comforted and strengthened. The *meek* — the mild-tempered, the patient and gentle — will inherit the earth. Those who *hunger and thirst after righteousness* — who do good and live worthily — will be filled with faith and wisdom. Those who are *merciful* will be judged in a compassionate way. The *pure in heart* will have the wonderful privilege of seeing God; and the *peacemakers* will be called the children of God. Those who *suffer persecution for righteousness' sake* will inherit the kingdom of heaven.

Jesus encouraged his disciples by reminding them of their wonderful mission on earth. "Ye are the salt of the earth," he told them. (Matthew 5:13.) Just as salt is a great preservative of food and makes it better-tasting and more agreeable, so the disciples were to be the salt of the community life. They were to preserve the way of Christ and counteract corruption. They were the "light of the world." And Jesus admonished them:²

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matthew 5:16.)

Then Christ talked about the new law which he had brought to fulfill the law of Moses. He said:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. (Matthew 5:17.)

In other words, he was saying that the law of Moses was good and was not to be changed by as much as "one jot or one tittle";³ he was not trying to destroy it. He was, however, introducing a higher law, one that would use the old law for a base and rise above it. He was to establish a new way of living, for which the past centuries had been a sort of preparation.

For example, the old law said, "Thou shalt not kill." Christ taught that giving in to one's anger, which might lead to physical injury, was also a sin.

Again, the old law said, "Thou shalt not commit adultery." Jesus said:

. . . Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew 5:28.)

In ancient times it was said, "Thou shalt love thy neighbor and hate thine enemy." But Jesus told his disciples:

. . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matthew 5:44.)

Jesus made a great plea for his followers to be sincere, especially in the matter of giving alms, praying, and in fasting.

¹ See *The One Volume Bible Commentary*, page 641.

² *Jot*, the smallest letter in the Hebrew alphabet.

³ *Tittle*, any small mark by which one letter is distinguished from another. (See Matthew 5:18.)

¹ See *The One Volume Bible Commentary*, edited by J. R. Dummelow; The MacMillan Company, New York, N.Y., 1924; page 637.

(Concluded on opposite back of picture.)





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THE SERMON ON THE MOUNT

The Sermon On the Mount

(Concluded from opposite back of picture.)

... Do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. . . .

But when thou doest alms, let not thy left hand know what thy right hand doeth. (Matthew 6:2, 3.)

Nor were the people to pray where men could see and hear them. Rather, they were to go to their rooms and pray in secret. He gave his listeners the Lord's Prayer, a beautiful model for them and for us today.

In regard to fasting he told his listeners:

. . . Be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. . . . But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret. . . . (Matthew 6:16-18.)

The earthly treasures which we may store, like fine furs, lovely silks, exquisite tapestries, and beautiful rugs, eventually decay with age and can be damaged. Tools and implements of iron and steel are subject to rust and corrosion. Valuables may be stolen. Christ was saying that it is better to lay up eternal treasures, such as a good character, in heaven:

. . . Where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

For where your treasure is, there will your heart be also. (Matthew 6:20, 21.)

Christ told his disciples to trust their Father in heaven for the things they needed: their food, their drink, and their clothing:

Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. (Matthew 6:26, 28, 29.)

Jesus showed how he despised self-righteous hypocrisy when he said,

Judge not, that ye be not judged.

Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. (Matthew 7:1, 5.)⁴

He then gave a rich promise to those who would listen and follow his teachings:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (Matthew 7:7.)

Our Heavenly Father answers our urgent prayers. He gives wisdom to do what is right.

The Sermon on the Mount concludes with a parable. This parable illustrates the qualities of sincerity and action which keynote the whole sermon:

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. (Matthew 7:24-27.)

After all has been said, however, perhaps the words from the Sermon on the Mount that best summarize the teachings of Christ are those found in Matthew 7:12:

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

To us today, as to the first disciples of Jesus, these words are the challenge of our faith. The world needs people who will live them.

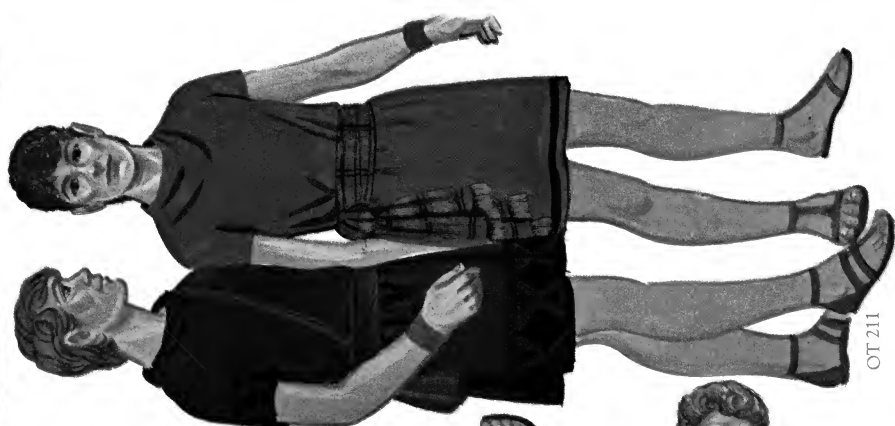
ABOUT THE PICTURE

In the picture we see Jesus delivering his great Sermon on the Mount. The expression on his face is one of seriousness and concern. With arm uplifted, he looks as if he might be telling the people: "Love your enemies, do good to them that hate you, and pray for them which despitefully use you." (Matthew 5:44.) His eyes seem aglow with the fire of a message that must burn itself deep into men's souls. In Jesus' expression we see the Savior's great solicitude not only for the people of that era but for all humanity.

The Danish artist, August Jerndorff, 1846-1906, was primarily a landscape and portrait artist.

⁴For Course 12, lesson of September 15, "A Leader Is Courageous"; for Course 13, lesson of August 4, "Among the Nephites"; for Course 18, lesson of October 20, "The Mosaic Law"; for Course 27, lesson of August 25, "The Road To Exaltation"; for course 28, lesson of October 27, "A Message of Gladness"; for Course 29, lesson of August 11, "Practical Religion"; and of general interest.)
Library File Reference: JESUS CHRIST — SERMONS AND TEACHINGS.

⁴ mote: small particle of dust or any foreign matter.
beam: long piece of timber used in building.



OT 211



OT 208



OT 212



OT 205



The Faith and Obedience of Abraham

A Flannelboard Story by Marie F. Felt

Abraham was a great man. He loved, honored, and obeyed God, our Heavenly Father, at all times. But in the city of Ur of the Chaldees, where he lived, other people did not feel that way. Instead of worshipping God, whose spirit children they were, they chose to worship idols—gods made of wood and stone. Those gods or idols could not see, hear, or talk, because they were not real and alive as our Heavenly Father is. And yet, some of the people would offer their children as sacrifices to these dumb idols.

When Abraham tried to tell the people how wrong they were, they would not listen. They even tried to take his life because he would not do as they did. But still he refused to follow their ways. He knew better. He had been told by our Heavenly Father that it was wicked to offer people for sacrifices. Even to Adam and his family, after they had left the Garden of Eden, the Lord had said that they "should offer the firstlings of their flocks, for an offering unto the Lord." (Moses 5:5.) This is what Abraham knew to be right, and only this was he willing to do. [End of Prologue.]

One day the Lord told Abraham to leave the land where he lived and go to another land, a land chosen for him by the Lord. Here he and his family could worship our Heavenly Father in the way they knew to be right.

So Abraham left Ur, and went to this new land. He took with him Sarai, his wife, and Lot, his brother's son, and all their flocks, herds, servants, and whatever else belonged to them. They journeyed many days until they came to the land of Canaan. This, the Lord said, was to be their home.

After getting his people settled, Abraham built an altar upon which to offer sacrifices. He wanted

our Heavenly Father to know how deeply grateful he was for all the many blessings he had received. [End of Scene I.]

Now our Heavenly Father knew what a wonderful person Abraham was. He knew of the great love and devotion this man had for him. He also knew that Abraham understood what the sacrifices were for. But as he does with all of us, the Lord God planned a test for Abraham. He wanted to know if he, the Lord God, came first in Abraham's life, or if Isaac, Abraham's only son, for whom he had waited so long, was more important to Abraham.

One day the voice of God called Abraham by name. Abraham answered, saying, "Behold, here I am." (Genesis 22:1.)

Then God said something that Abraham never expected to hear, especially after being told by our Heavenly Father to leave the land of Ur of the Chaldees because the people there were offering human sacrifices, which greatly displeased God. He said: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." (Genesis 22:2.) [End of Scene II.]

Now Abraham was not forced to go to Moriah. He did not have to obey the voice of the Lord God and offer his only son in this manner. One of the gifts our Heavenly Father has given us is the right to choose what we will do. But with an aching, broken heart, wondering why God would ask him to do this, after telling him so many times how wrong such a sacrifice was, Abraham chose to do as God had commanded.

The next morning Abraham arose early. He saddled one of his donkeys for the journey. He took two young men with him as well as his son Isaac. They also took the wood that they would need for the sacrifice, tied on the donkey. [End of Scene III.]

On the third day of their journey, Abraham saw the place where he was to go. He then told the young men to wait where they were, while he and Isaac took the wood and went on farther. He would come back to where they were later, he said, but he and Isaac would go on alone to worship.

Isaac was puzzled. He said to his father as they traveled, "Behold the fire and the wood: but where is the lamb for a burnt offering?" (Genesis 22:7.)

Abraham, with great faith but a heavy heart, replied, "My son, God will provide himself a lamb for a burnt offering." (Genesis 22:8.) [End of Scene IV.]

When they came to the place where God had
(Concluded on following page.)

(For Course 6, lesson of October 20, "Abraham Was a Patriarch"; for Course 8, lessons of September 8 and November 10, "Faith, Thy Will Be Done," and "We Have Been Given the Right to Choose"; for Course 11, lesson of August 18, "Israel and Idol Worship"; for Course 12, lesson of October 13, "A Leader Does the Lord's Will"; and of general interest.)

THE FAITH AND OBEDIENCE OF ABRAHAM *(Concluded from preceding page.)*

told them to go, Abraham built an altar. Perhaps Isaac helped him build it. After the wood was laid in the proper order, much to Isaac's surprise, Abraham bound him and laid him on top of it.

But God did not allow Abraham to continue. Just at that moment an angel of the Lord called to him out of heaven. He told Abraham not to harm Isaac in any way. The Lord God was satisfied. No matter what he asked Abraham to do, his choice would be to obey God. [End of Scene V.]

As soon as the angel had finished speaking, Abraham turned to release Isaac. There, right behind him, he saw a ram (a male sheep) caught in a thicket (a thick growth of underbrush). Quickly he caught the ram and used it for the burnt offering he had come to make.

Having completed the offering, he heard the voice of the angel of the Lord a second time. This time he was told that because of his great faith and obedience all the people of the world would be blessed. God was pleased with him. [End of Scene VI.]

Abraham and Isaac then rejoined the two young men waiting for them, and with happy and grateful hearts they journeyed back to their home in Beer-sheba. [End of Scene VII.]

How To Present the Flannelboard Story

Key to Flannelboard Figures

OT—Old Testament; BM—Book of Mormon; NT—New Testament; CH—Church History; ML—Modern Life; PGP—Pearl of Great Price; DC—Doctrine and Covenants.

Characters and Props Needed for This Presentation Are:

NOTE: Added figures from the February, 1964, issue of *The Instructor* will be helpful in telling this story. Idols of wood and stone. (Teacher may use wood or clay figures, magazine pictures and flannelboard cutouts for the prologue.)

A ram lying down (OT204). To be used on altar in Prologue and Scenes I and VI.

Abraham standing, looking up (OT205). To be used in Prologue and Scenes I, II, V, and VI.

An altar (OT206). To be used in Prologue and Scenes I, V, and VI.

Isaac, a young boy (OT207). To be used in Scenes III, VI, and VII.

Abraham walking (OT208). To be used in Scenes III, IV, and VII.

A donkey (OT209). To be used in Scenes III, IV, and VII.

A bundle of wood (OT210). To be used in Scenes III and V.

Two young men companions (OT211). To be used in Scenes III, IV, and VII.

Isaac carrying wood (OT212). To be used in Scene IV.

Isaac tied (OT213). To be used in Scene V.

A ram caught in a thicket (OT214). To be used in Scene VI.

Order of Episodes:

PROLOGUE: Tell first part of the story using pictures or figures of wood or clay.

SCENE I:

Scenery: Outdoor scene.

Action: Abraham is sacrificing a sheep on an altar in the new land where he has brought his family.

SCENE II:

Scenery: Outdoor scene.

Action: Abraham is alone. He hears the voice of the Lord God instructing him about sacrificing Isaac.

SCENE III:

Scenery: Outdoor scene.

Action: Abraham is seen with Isaac, two young men, and a donkey with wood tied to its side.

SCENE IV:

Scenery: Outdoor scene.

Action: Abraham is seen with Isaac carrying the bundle of wood on his back. They are leaving the two young men behind to go on alone and offer the sacrifice.

SCENE V:

Scenery: Mountainous scenery.

Action: Abraham builds an altar. Isaac is tied and placed on it.

SCENE VI:

Scenery: Same as Scene V.

Action: A ram caught in the thicket is found and placed on the altar for the sacrifice. [Remove ram and thicket and place ram (OT204) on the altar.]

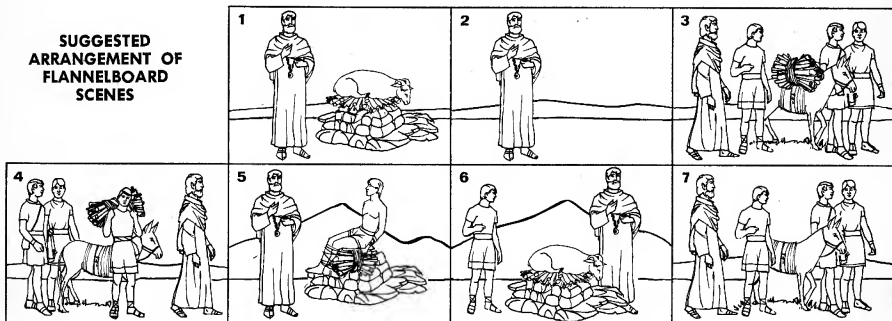
SCENE VII:

Scenery: Outdoor scene.

Action: Abraham, Isaac, the two young men, and the donkey (without the wood) are returning to Beer-sheba.

Library File Reference: ABRAHAM.

SUGGESTED ARRANGEMENT OF FLANNELBOARD SCENES



Answers to Your Questions

Reading Sunday School Minutes

Q. In what meeting should the minutes of the Sunday School be read?

—Wyoming Stake.

A. The Sunday School minutes should be read and considered at the ward superintendents planning meeting. They should not be a part of the prayer meeting.

Where Does the Bishop Preside?

Q. Can the bishop preside over the Junior and Senior Sunday School on the same Sunday?

—Wyoming Stake.

A. The Junior Sunday School is an integral part of the whole Sun-

day School and not a separate organization, even though it holds separate opening exercises. When the bishop is in the senior Sunday School, he presides over the whole Sunday School for that morning, including Junior Sunday School. When the bishop visits Junior Sunday School, he still presides over the senior Sunday School.

Sustaining Officers and Teachers

Q. In what meeting are ward Sunday School officers and teachers sustained?

—Illinois Stake.

A. It is recommended that the Sunday School officers and teach-

ers of the ward be presented by name at ward Sunday School conference for the sustaining vote of the ward membership.

—The General Superintendency.

Memorized Recitations

for October 4, 1968

The scriptures listed below should be memorized during August and September by students in Courses 10 and 14. Each class will recite its respective passage during the Sunday School worship service on October fast day.

COURSE 10:

(In this scripture the Lord assures us that he does not hide his works or his judgments from men. We can know his plan and his will by listening to his chosen spokes-

men, the prophets.)

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

—Amos 3:7.

COURSE 14:

(In this scripture Paul reminds us that wrongdoing leads only to self-destruction, but the way of Christ leads to eternal life and growth.)

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

—Romans 6:23.

ADVANCEMENT OF CLASSES, SEPTEMBER, 1968¹

Superintendents in the northern hemisphere are reminded that the new courses for the Sunday School year 1968-69 will commence September 1st. The procedure for advancement of the classes will be the same as that used last year.

The present classes will remain intact. Each will have a new textbook. A class may have a new teacher for the new year in the old classroom, or the same teacher in a new classroom, or a new teacher in a new classroom, or the same teacher in the same classroom.

At the outset of this Sunday morning the teachers should be placed with the groups which they will

¹See Advancement Schedule, *The Instructor*, July, 1968, page 281.

COMING EVENTS

September 1, 1968
Class Advancement
New Courses Begin

• • •

September 15, 1968
Budget Fund Sunday

• • •

September 22, 1968
Teacher Training
Class Begins

• • •

October 3, 4, 1968
Sunday School Departmental
Sessions
(General Conference)

• • •

October 4, 5, 6, 1968
General Conference

• • •

October 5, 1968
Instructor Breakfast

• • •

October 6, 1968
Sunday School Conference

teach during the coming year, even though they may be conducted to a new room sometime during the day. If the classrooms are changed, it is advisable to move the older groups first. Members of Course 17 will combine with members of Course 19 to form a new course, No. 18, for 1968-69. This will free a room to which an appropriate class can be led, thus freeing a third room. If all this is done under the direction of the superintendent and his youth-area assistant, there will be little interference with the progress of lessons for the day. No announcement of the change is necessary in the worship service. With thorough advance planning, the superintendent will notify teachers in advance of Sunday when they can expect him or his assistant to lead their classes to their new rooms.



FACULTY MEETINGS

Every superintendent has at some time asked himself, "How can I increase the effectiveness of our monthly ward faculty meeting?"

Since correlation and the advent of smaller stake boards, it is apparent that the superintendent can no longer look upon the stake board advisers as his in-service teaching improvement facility. Except in a few stakes that have large boards, in-service teacher development depends upon the ward organization.

The superintendent must now accept full responsibility for effective gospel teaching of his ward members. The *Sunday School Handbook*, under Table 12, contains the outline for faculty meetings. It is not our purpose to discuss all of the agenda and attendant items pertaining to this important training meeting at this time. Let us consider just one aspect of the faculty meeting: How to group the ward faculty for individual class and teacher application improvement.

The monthly in-service teacher-development lesson is offered to the whole faculty assembled together. The remaining time in faculty meeting can be used to prepare ourselves for a consideration of the following suggestions made in the *Handbook*, Table 12, Column B, regarding ward faculty meetings; and Table 8 B, pertaining to suggestions made by stake officers for improvement of teaching.

The following are from Table 12: 1. Suggestions of the general

board and stake board for improvement of teaching.

2. A review of the problems of each Sunday School class as discovered through visits of superintendents, teacher trainers, and coordinators.

3. Discussion of special problems pertaining to individual students, class groups, physical facilities, and ward circumstances.

4. Discussion of ways to involve individual class members, truly changing their lives for the better through gospel teaching.

5. Serious consideration of pupil-teacher relationships which will bring into activity all members of a class and increase the percentage of attendance.

We must find the most feasible and productive method for presenting and discussing pertinent teacher development in faculty meeting.

The discussion or training period may be held in any of three ways:

First, the faculty may remain together and discuss the problems in a body. This may be appropriate for considerations of a general nature, involving secretarial work, recommendations of the Instructor Use Director, the availability of materials presented by the teaching aids specialist, and instructions on special programs. However, the objective is to seek for a plan which brings the teacher closest to individual class problems.

Second, the Junior Sunday School may separate and meet as a group. This involves Courses 3

through 8 (and sometimes Courses 9 and 10, depending upon local conditions and requirements). Teachers of younger age groups then have the opportunity, under direction of either the superintendent, the Junior Sunday School coordinator, or the teacher trainer, to discuss problems relevant to this area.

The group that remains will, of course, be the senior Sunday School faculty, working with Courses 9 through 30 (unless Courses 9 and 10 are included in the Junior Sunday School group). The senior Sunday School faculty will be under direction of the assistants to the superintendent, who may also have the assistance of a teacher trainer.

A *third* method is to divide the faculty into three groups: child, youth, and adult areas. This corresponds with the divisions of responsibility among the superintendent and his two assistants, as outlined in the *Handbook*. Here teachers meet with other teachers who are instructing students of about the same age, and whose problems are thus more likely to be similar. Active participation may be obtained from each teacher present.

The superintendent presides over the child area. He is assisted by the coordinator, and, when assigned, the teacher trainer. One assistant presides over the youth area, with a teacher trainer to assist when assigned. The other assistant presides over the adult area, with the teacher trainer to assist when assigned.

Since the division of faculty meetings into these three areas corresponds to the assignment of the superintendency to make class visits, each member of the superintendency can use the visits to become familiar with the problems of the classes in his area. These problems need consideration, and by mutual discussion among all teachers involved, after they have received the suggestions from the teacher trainer, improvements may be effected in teaching the various classes.

Under such an arrangement the superintendent visiting each area must build a strong personal friendship with each teacher. This is the real test of the willingness of the superintendency to assume

full responsibility for the training of teachers in the ward.

The following list of specific subjects from Table 8 B may be considered in some or all of the areas, as assigned, over a period of time:

a. Methods by which a teacher can change the behavior and patterns of the individual for good.

b. Steps in implementing teacher improvement as applied to the specific lessons at hand.

c. Principles, problems, and procedures in the operation of courses.

d. Selected methods by which lesson content may be adapted to individual students.

e. Instructions from the stake teacher trainer for presentation in faculty meeting.

f. Instructions from the general board on courses to be taught.

g. Suggestions for teacher development in approved teacher trainer books and manuals. Here also is an opportunity to consider lesson content and organization material, as well as improved methods for involving students.

The stake board, in leadership meetings or by visits to the wards, may give assistance to the wards and assist them in building strong faculty meetings.

It is hoped that the foregoing suggestions will aid superintendents in increasing the effectiveness of the monthly ward faculty meeting.

—Asst. General Superintendent
Lynn S. Richards.

The Sunday School Budget Fund

The budget fund is the principal source of revenue for ward Sunday Schools, Sunday School stake boards, and the Deseret Sunday School Union general board.

Budget Fund Sunday is the third Sunday in September. This year it falls on September 15. The amount of the budget fund for each ward or branch is ten cents per member, based upon the latest membership reports. In July, the general board will advise wards and branches of their respective allotments.

A ward or branch may collect more than ten cents per member, with the approval of the bishop. The excess collected over the ten cents may be retained in wards and branches to pay their Sunday School expenses. The total assessment for the stake, made by the Sunday School general office, is sent by wards and branches to the stake superintendent, who will

allot wards and branches their appropriate shares and remit the assessed amount to the office of the general board.

Experience has demonstrated that one of the most successful programs for collecting the budget fund, particularly in urban wards, is to effect the collection immediately after Sunday School on Budget Fund Sunday. This is done by sending out previously assigned Sunday School representatives. The collection is then accomplished promptly and remitted that afternoon to the stake superintendent.

Or budget fund envelopes may be obtained from Deseret Book Company for distribution to members on Budget Sunday, to be returned the following Sunday. For each 100 envelopes desired, the ward or branch should send to Deseret Book Company 17½¢, which is

half of the actual cost. The general board pays the other half.

The bishop may advance the total Sunday School budget out of the ward budget (*General Handbook of Instructions*, No. 20, 1968, page 58). Participation by members in either of the methods outlined above, however, may encourage a feeling, particularly among the younger members, that it is their Sunday School and that they have a part in it.

The budget fund benefits every Sunday School in the Church by furnishing useful materials and supplies to help every Sunday School officer and teacher present the gospel more effectively. The direct benefit to your Sunday School may be increased by the effectiveness of your planning and follow-through with this budget fund responsibility.

—General Treasurer
Paul B. Tanner.

Our Worshipful Hymn Practice

Senior Sunday School Hymn for the Month of October



HYMN: "Father in Heaven"; author, Agnus S. Hibbard; composer, Friedrich F. Flemming; *Hymns—The Church of Jesus Christ of Latter-day Saints*, No. 34.

Since the advent of the Savior, Christians everywhere have been aware of the great mission of the "Child of Bethlehem" as the Redeemer of mankind. But let us not forget that he is also called the "Prince of Peace." It was thus that the angel announced him to the shepherds many years ago; and it is with these words that we refer to him in that mighty chorus from Handel's *Messiah*: "And His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." For although peace is a furtive thing in this world, we know the power of prayer, and we know as well that the hope of all mankind for a lasting peace lies in our desire and ability and determination to subscribe to and follow the precepts which our Lord taught and lived.

Great hymns are not always majestic and broad in scope; many are quietly fervent. Last month's hymn was one of the cornerstones

of our Church hymnody; the hymn under consideration this month is rarely sung, yet none can deny the eloquence and urgency of its message. The "God-centered" theme of this hymn is evident. It is a hymn which is subjective—personal—in nature; and yet the prayer it offers encompasses worldwide principles and needs.

Little is known about either the author or the composer of this hymn; but the combination of text and music is a happy one. The words are set to quietly moving music—unhurried, yet not lacking in harmonic interest. A few observations concerning the treatment of the text: Not all verses follow the music as smoothly as the first one does. In fact, in the second stanza we might wish for a return to that period of musical history when no bar lines existed, and when the singers gave each word its due, according to the natural stress called for. Note the words, "Peace in thy world, joy to all hearts despairing." On the word "joy" we experience an unnatural feeling because that word ordi-

narly is associated with vigor and strength; and it is this time placed on a weak beat of the measure. There is, however, a simple solution to this problem. At this point the chorister must be sure that his beat does not subside in intensity but maintains breadth and energy throughout the remainder of this measure. This does not mean beating with sudden, sharp thrusts, but rather with a continuous strength, felt through the arm, in order that the volume of tone will not have a tendency to decrease between the words "joy" and "to." Read the text aloud several times to note the natural points of stress and quietude. This is the safest guide in leading the congregation into a greater enjoyment and understanding of all hymns and their messages. The success of the hymn practice is the chorister's direct responsibility, and if you, as the chorister, are aware of this and spend the necessary time in preparation, you will fulfill your calling, not only as you lead the congregation in this fervent prayer for peace this month, but in all subsequent months.

—Ralph Woodward.

October Sacrament Gems

SENIOR SUNDAY SCHOOL

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."¹

JUNIOR SUNDAY SCHOOL

"Whatsoever is good cometh from God."²

¹Matthew 22:37.

²Alma 5:40.

Music To Accompany October Sacrament Gems

Simple Darwin K. Welford

Junior Sunday School Hymn for the Month of October

HYMNS: "For the Beauty of the Earth"; author, Folliott S. Pierpoint; composer, Conrad Kocher; *The Children Sing*, No. 25.
"We Bow Our Heads"; author, Anna Johnson; composer, Alexander Schreiner; *The Children Sing*, No. 86.

Neither of the two hymns for this month will be new to all children, although each will be new to some children. This is our clue to look for learning opportunities in familiar music, building a generation of saints who have learned to respond to music, to value participation, to be sensitive and receptive to the enrichment it can give to gospel teachings.

From earliest history, man has been involved in music through four activities: he has listened to it; he has responded with physical movement to it; he has created it by singing; he has created it by playing instruments of wood, glass, string, metal, leather, etc. While some people are receptive to an exclusive emphasis on singing, usually all four activities are required to involve all children in music. Interestingly, this four-fold involvement is mentioned in Psalm 149:3, 4.

Let them praise his name in the dance [movement]: let them sing praises unto him with the timbrel and harp [instruments]. For the Lord taketh pleasure [listens]. . .

Sister Suiker, ward Junior Sunday School chorister, apparently has this scripture in mind as we observe her at the beginning of music practice time on October 6.

Without a word she holds up an 8" x 8" white card with a red circle on it—the traffic light which says "stop—look—listen." When she has the attention of all, she turns toward the accompanist, nods, and holds an attitude of listening as the accompanist plays the 4/4 portion (last two lines) of September's hymn, No. 169, "Beauty

Everywhere." She holds a card with the green "go" circle in her other hand before the four- and five-year-olds, which is the signal for them to sing the words, "In sky and land and river wide . . ." etc. Then she drops the red signal and with the green invites all children to sing that same verse. Once more the "stop light" comes up for all except the six- to eight-year-olds, who get the "green light" to sing the new words learned from *The Instructor*:

The great blue sky, with sun so warm,

The moon and stars I see.

Oh may my heart be full of thanks,

For all he gives to me.

Up comes the "stop light" again, and Sister Suiker sings by herself the new words composed by the children last month. Thus reminded by listening, the children are ready to sing their words when the "go light" comes up at the end of her solo.

Sister Suiker's approval radiates from her face and voice. "Wasn't that beautiful? And didn't our Heavenly Father feel pleased to have us tell him how very thankful we are for his beautiful world? Did you notice that I didn't have to say one word? You all remembered how to follow the 'traffic lights' without any reminders. We are especially grateful for our Heavenly Father's blessings at this time of year. Judy, will you go to the bulletin board and turn over that next picture on our hymn-of-the-month poster? [See *The Instructor*, November, 1967, page 451.] Now we see a picture that reminds us of . . . what?" The picture is turned to reveal another aspect of earth's beauty, and a brief children's discussion follows.

"While Sister Robinson plays

just the melody to one of our hymns for this month (No. 25, "For the Beauty of the Earth"), see if you can imagine that you are right here walking down this path in the picture. Does the music fit the way you would feel?"

The children listen.

"Now, here's a real listening game for you! While Sister Robinson plays the melody alone once more, I'm going to move my hand up and down to the melody. If you find a place where my hand does not go the same way the music goes, raise your hand."

Sister Suiker moves her hand very obviously down where the melody goes up on "of the earth." Several hands go up.

"Johnny, would you like to stand and show us the way you think I should have done it?"

Johnny suddenly becomes shy, so Sister Suiker does not press the invitation. "You did catch the place where I was wrong, Johnny. Who would like to show us?" She has Sister Robinson play the single-note melody of the first phrase once more and moves her hand incorrectly on "of the earth." Now there are two dozen hands up. She calls on three children in succession. "Well, they all seem to agree that I went down when the music went up. Listen and watch as we hear the rest of the song. See if there is any other place where the melody goes this same way." Sister Suiker displays a poster showing the contour of the melody:

The children discover that it happens again at the words, "For the love which from our birth." They listen as Sister Suiker sings both verses of the hymn with the organ accompaniment. A few children
(Concluded on page 323.)

TEACHING TO CHANGE LIVES

by Clark D. Webb*



Jesus said, nearly 2,000 years ago:

Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matthew 7:21.)

In 1905, David O. McKay, then assistant superintendent of Weber Stake Sunday School, wrote about helping students to apply the concept of a lesson. He said, "It is not enough to know what is good, we must *do* good."¹ Sixty-three years later psychologist Victor B. Cline, after citing evidence to the effect that outward religious behavior among a sample group of people (including Latter-day Saints) "is almost completely unrelated" to the practice of true Christian charity, wrote: "These findings certainly suggest that we, as teachers, are failing badly if what children and adults are taught . . . is not translated into behavior, or does not in some ways change their lives for the better."²

The implication of these statements is clear: It is not knowledge of the gospel which saves, but *doing* those things which such knowledge reveals to us. Sunday School teachers, what are *you* doing to help your class members live according to their understanding? The balance of this article suggests a concrete way in which you can lead pupils, in Presi-

dent McKay's words, "into avenues of action."

Most learning seems to occur in three identifiable stages: experience → thought → action. That is, we first have sense impressions—we look, listen, smell, taste, touch, search, gather facts—we seek. Then we think about these experiences: we discuss, we weigh values, seek counsel, pray, set goals, listen for divine promptings, internalize spiritual values—we form concepts. Finally, we apply the concepts and principles we have learned: we seize opportunities to *do* what we know should be done, we perform enthusiastically, we restrain ourselves where appropriate, we do what we believe to be right—we *act*.

Emphasizing the third step in the learning sequence—application—is helping pupils to "do the will of the Father." Set as the goal of your lesson not simply knowledge of a concept, but *action* by your class members to demonstrate their knowledge. Often teachers believe they are already doing just that and do not need to change their teaching to incorporate this idea. But let us compare some statements by teachers which illustrate the difference between teaching to change lives and teaching to change knowledge. The teacher is concluding the lesson—note the difference between the two approaches below:

TO CHANGE KNOWLEDGE

1. "We must help our fellow quorum members, brethren."
2. "We should all have family prayer."
3. "So we see that service is one of the foremost principles of the gospel."
4. "Boys and girls, you can see how important it is to obey your parents."

TO CHANGE LIVES

1. "Brethren, now that we have agreed to do something concrete to help each other, what projects do you suggest?"
2. "If you are not now having family prayer regularly, will you take one step toward that goal this very evening? Will you kneel tonight with your family?"
3. "Keith, what will you do this week for someone to show your understanding of the principle of service?"
4. "Children, tell me some ways we can show love for our parents. . . . Now we will ask each of you to choose two things you will do this coming week to show your parents that you love them."

*"The Lesson Aim," by President David O. McKay, *The Juvenile Instructor*, April, 1905, page 242; reprinted in *The Instructor*, October, 1956; page 299.

²"What Does It Mean To Be 'Religious'?" by Victor B. Cline, *The Instructor*, March, 1968, page 106.

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Teaching to change knowledge depends almost entirely on the use of words to help students attain the understanding desired by the teacher. Teaching to change lives uses words less to dispense information than to incite to action, to help class members do things. *Doing* constitutes the only meaningful way in which learning takes place.

Teaching to change lives makes an instructor ask very seriously, "What, specifically will a person do who truly 'understands' the concept I am trying to teach my class?" That is, when a Latter-day Saint "understands" prayer, or repentance, or temple marriage, or the power of the priesthood, or any other gospel concept, what does he do that a person lacking understanding does not do?

This emphasis on the behavior of the class member can be very rewarding. It may reduce the tendency teachers have to believe that if students can *talk* about a concept, they have learned it. The ability to talk about prayer or obedience does not necessarily guarantee that the speaker is prayerful or obedient. Words are only symbols which *stand* for some reality; they are never, in Church teaching, the reality itself.

Our religion is not just an idea. It is a *way*.

Next month some specific recommendations will be presented on how to write goals for your lessons which will help students *live* the gospel.

Library File Reference: TEACHERS AND TEACHING.

JUNIOR SUNDAY SCHOOL HYMN (Concluded from page 321.)

dren begin doing the light clap-snap-snap-snap indication of the pulse feeling they are beginning to recognize. With a nod and a smile the chorister encourages this listening participation as she sings.

On subsequent Sundays the children will share accounts of times during the week when they become aware of things which their Heavenly Father has given them. They learn to move their own hands to the contour of the melody. They learn to clap lightly the rhythm of the words:



"of the earth"
"of the skies"
"from our birth"
"round us lies"
"grate-ful praise"

and to distinguish the one phrase that is uneven:



"thee we raise."

In this phrase, only the boys in Course 8 clap, so that everyone can notice the difference of the dotted rhythm and thus sing it correctly.

Sister Suiker brings in the conduit pipe bells which were used at Eastertime with "Hosannah!" (*The Instructor*, January, 1968, page 23). She demonstrates the way these bells can enrich the song and chooses three children to play them, one child per line, as she indicates which bell and when:

For the beauty /of the earth,

G D G

/For the beauty /of the skies,

G D D G

For the love which /from our birth

G D G

/Over and a-/round us lies,

G D G

Lord of all, to /thee we raise

G D D G

/This our hymn of /grateful praise.

G G D D G

With the above suggestions, let us leave Sister Suiker and look into the familiar hymn, "We Bow Our Heads." The purpose here will be to assure that *all* children know the words and melody thoroughly, so that they can better participate in prayer. Gestures which dramatize the message of the words will probably be the most effective type of "conducting" to use. Some help might be given in avoiding

the uncomfortable "necktie" type of singing which children will do on "We thank our Fa-ther," if special encouragement is not given. Take a moment to illustrate the thin sound which comes from poor posture and a closed throat and mouth, and then contrast it with the fuller sound of good posture and a yawn feeling in the throat. Ask which they would be more pleased with, if they were our Heavenly Father listening. Thereafter, an occasional cue from the chorister of dropping the jaw and straightening the posture as they sing will remind them, without words.

Do not be stingy in giving children opportunities to listen to the hymn and its various phrases. Use the stop-and-go signs. Sing for them yourself. Have one class sing for the others. Have the teachers sing one phrase, the children the other. Have the organist play one phrase, the children sing the other. Let them listen to guests who sing naturally and attractively to children. In short, give them opportunities to *learn* the hymns they are to sing.

—D. Evan Davis.

The Motivating Power of the Priesthood

by Carl R. Peterson*

To the teachers of the Church, and even more significantly to parents, has been given the commandment to instruct our children in the doctrines of salvation, including the functions and responsibilities of the priesthood. An intellectual understanding of the priesthood is not too difficult to impart; but to instill in the hearts of our children a testimony of its power and influence requires a depth of understanding that goes beyond mere reason.

The key to full appreciation of the priesthood lies in understanding the relationship between an idea or a law and the motivating emotion associated with it. The lessons of life that become deeply ingrained in our souls are not impressed by reason alone; they are the residuals of experience, the imprints of intense feeling. When the poignancy of feeling becomes associated with an idea, the idea gains motivating power.

An Idea and Motivating Emotion

This statement is not only an important "modern-day" concept, it reflects the principle focus of the teachings of Jesus Christ. From this perspective we glean insight into the Master's explanation:

Think not that I am come to destroy the law [of Moses], or the prophets: I am not come to destroy, but to fulfill. (Matthew 5:17.)

Israel abided by the Mosaic Law, which incorporated a body of ideas—the "do's and don'ts" of conduct. Jesus came to "fulfill" or bring to maturity the existing laws and restore them with the depth and perspective of properly directed emotion. He taught the gospel of love, the most intense, and, when properly directed, the most constructive of all emotions.

The Master respected the Mosaic Law but scorned the hypocrites who advocated the letter of the Law, while divesting it of the power of love. Their words contained truth, but their motivations were self-indulgent; thus their acts were inconsistent. The Lord commanded obedience to the words

of the "scribes and the Pharisees [who] sit in Moses' seat" but challenged the Israelites not to emulate their behavior, saying:

All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. (Matthew 23:3.)

The law Jesus defended was the law which he himself had given to Moses some centuries earlier, with the enforcing authority and power of the Levitical or Aaronic Priesthood. In those days, as today, this priesthood represented the authority of God to minister to the temporal needs and welfare of man. It provided the authority to teach, exhort, baptize for the remission of sins, and in early days, to administer the ordinance of sacrifice in anticipation of the Messiah. Today it provides the authority to administer the ordinance of the sacrament in remembrance of the Messiah. Finally, the Aaronic Priesthood was, as it is today, a preparatory step, to prepare the sons of God for the Melchizedek Priesthood.

A Perfect Law of Theocracy

The Lord recognized the Aaronic Priesthood and sought baptism of John, whose authority he respected. (See Matthew 3:13-17.) However, the Lord's mission was to fulfill the Mosaic Law and bring it to maturity with a new spiritual dimension through a higher principle of authority. This was the prin-

(For Course 6, lesson of September 1 and October 6, "Presiding Council in the Kingdom of Heaven" and "Adam Held the Priesthood"; for Course 8, lesson of September 29, "We Are Baptized by One Having Authority"; for Course 9, lesson of August 25, "What It Means To Be a Latter-day Saint"; for Course 18, lesson of October 20, "The Mosaic Law"; for Course 28, lesson of October 13, "Jesus Christ"; and of general interest.)

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ciple of the priesthood named after his Order—the Order of Melchizedek. (See Psalm 110:4.) This same priesthood was given to Adam in the beginning (see Abraham 1:2, 3), and, as Moses prophesied, has been restored again in the latter day. (See Moses 6:7.)

“Priesthood is power and authority inherent in the Godhead”; he who receives it may “administer in the name of the Lord.” He is given the power and authority of presiding and administering in the spiritual ordinances. (See Doctrine and Covenants 107:8.) The Melchizedek Priesthood provides the privilege to confer the Holy Ghost as a companion, thus, access to the gifts of revelation, faith, healing, etc.; the right of endowment and sealing in the temples of the Lord; of eternal marriage; eternal progress, and eternal lives. Finally, as the Prophet Joseph taught: “[The] priesthood is a perfect law of theocracy and stands as God to give law to the people. . . .” It incorporates the entire structure of divine law, representing God on the earth, and points the way for man’s complete self-actualization.

Our world of today differs from the world where Jesus walked. In the Savior’s time the children of Israel were steeped in the Mosaic Law; an unfulfilled law, a law rendered impotent by its very advocates, who divested it of the power of love. By contrast, the world today is without divine law. The work of the Master has been corrupted by apostasy, and the world flounders in the wake of erring leaders. Ours is a world of false direction and emotion, struggling hopelessly to recapture life’s true meaning.

The Witness of Love

It is a blessing to live and raise children in the sanctum of the priesthood. With thousands of others I can testify to the influence the priesthood has wrought in my life. Doubt and lack of purpose always fall away before the fullness of the gospel and its clear, defined direction. With the gospel have come manifold personal blessings and opportunities. As an infant I received the blessing of a father, by divine sanction; as a child, baptism and access to the comforts and gifts of the Holy Ghost, as well as frequent exposure to the principles of truth through the programs of the Church. As an adolescent I was ordained to the Aaronic Priesthood and offi-

ciated in its preparatory offices; later, when I was ordained a bishop, I also received the blessing of presidency in this priesthood. As a young man I received the Melchizedek Priesthood by the “oath and covenant of my Father” (see Doctrine and Covenants 84:33-40) and have had the satisfaction of serving as an elder, seventy, and high priest. Through the Melchizedek Priesthood I was sealed for time and eternity to my wife in a temple of the Lord. With our children born under the covenant, we are an eternal family!

Challenge of the Priesthood

However, even though I have had the blessing of living, teaching, and being taught throughout my life in the society of the saints of God, and have shared in the responsibilities of many callings, the greatest blessing of the priesthood in my life is the joy of receiving a witness to the truth of its power and influence. This is the witness of the Spirit—not the conclusion of a logic problem or a chain of reasoning—but indeed a direct witness that can only be measured through the modalities of feeling. It is the blessing of the love of Christ; it gives power to the doctrines we live by. Without this witness of love, the priesthood becomes impotent. (See Doctrine and Covenants 121:36-42.) With this witness of love, in the perspective of law, we know that if all else be forsaken, our families must be sanctified; the family is priesthood responsibility—first and foremost! The greatest blessing our loved ones can receive lies in accepting this fundamental patriarchal responsibility of the priesthood so that it can guide them to the joy of receiving this same witness.

This is the challenge of the priesthood. In the final analysis, it is only the effective functioning of the priesthood *in the home* that can offer hope for a restoration of harmony in the world of men.

Library File Reference: PRIESTHOOD.

NEW!

TEACHER'S SUPPLEMENT FOR COURSE 6

Teachers of *Growing in the Gospel, Part II* (Course 6), may order a newly compiled teacher's supplement from the General Church Distribution Center, 33 Richards St., Salt Lake City, Utah 84111, at \$1.00 per copy. This is not listed in the Sunday School supply catalog but may be ordered under stock No. UF-857.

¹David O. McKay, *Gospel Ideals: an Improvement Era Publication*, Deseret News Press, Salt Lake City, Utah, 1953; pages 167, 168.
²*Documentary History of the Church*, Volume 5, page 555.



Photos by Sherman T. Martin.

When the teacher realizes that the needs of three-year-olds are the same as those of adults—respect, kindness, courtesy, friendship—she will make their introduction into Sunday School . . .

A HAPPY ADVENTURE

*by Lucille Nelson Jensen**

How do we achieve a happy experience for three-year-olds in Sunday School?

It is the responsibility of the teacher to make a child's experience enjoyable. Her attitudes and teaching methods combine to show little children what church is "all about." How she feels and what she does are of tremendous importance to a young child, who is learning more rapidly than he will at any other time in his life.

(For the general use of Course 3.)
*Lucille Nelson Jensen is a former teacher of Child Development at Brigham Young University. She took her B.S. degree at the University of Utah in 1951, taught high school for three years, then attended Kansas State University and received her M.S. in 1956. She and her husband, Kent M. Jensen, live in the 6th Ward, Valley View (Utah) Stake. She has been an age-group counselor in the MIA and is now a Primary teacher. The couple have three children.

Teacher Kathleen Fetzer pins a name tag on newcomer to Sunday School in Valley View Sixth Ward, Valley View (Utah) Stake, to help her get acquainted with the class.

What Does the Teacher Need To Know about Children?

Children are people. They need respect, kindness, courtesy, and friendliness, just as adults do.

Children are highly suggestible. If the teacher remains calm, the children feel that all is well. If the teacher can cope with the situation, the children can also. If the teacher makes the classroom exciting and interesting, the children watch her to see why it is so worthwhile.

The teacher sets the stage for a happy experience. She feels comfortable with children. She likes them. She isn't afraid of them. She realizes children need assurance, and she gives it to them.

The teacher must not let anything the children say or do upset her. If they say something unkind to her, very likely it is because they are picking up her uncertainty, her unhappiness, her worry, her negativism. If she is calm, enthusiastic and sincere; if she talks with warmth and understanding, explaining to one child the actions of another, she creates a safe, secure atmosphere.

How Is the Child Welcomed into His Classroom?

The teacher should meet the child at the door. She should physically get down on his level. If she can't kneel or bend, she should sit on a chair. This way she has eye-to-eye contact with the child.

A teacher should center her attention on the child, not the parent. If she will think of the child as her "best friend" and treat him accordingly, he will be most happy to come to class. How does she do this? By showing friendliness, an open friendliness! One teacher always made a point of smiling, leaning forward and saying, "Hello, I am Sister Jones. What is your name?" The child always responded. She then said, "Billy, I'm your teacher; and I have something in the room I'd like to show you. Come and see it." (If the teacher remains seated at this point, she could easily lose the contact she has gained.) She should hold out her hand and walk with the child into the room. If the child hesitates and holds onto his mother's hand, she should say, "Would you like your mother to come in with you?" (Always talk to the child so that he, rather than the parent, is in command of the situation.)

Take him over to a table where an attractive arrangement of name tags is displayed. Ask the child where he would like his name tag pinned. (This is a distraction for the child, and it helps the teacher remember his name.)

It is important that the teacher call the child

by his name during the first experience. It makes him feel that his teacher knows he is a "real person." (Children pick up attitudes of people more quickly than adults do. If the teacher thinks of them as different or strange, they respond accordingly.)

Ask the child to choose a place where he would like to sit. The name tag now gives him something to look at and talk about with the other children. Have the children sit in a circle on a rug or on small chairs.

How Do Children Learn?

Children grasp ideas just as adults do—through the senses.

Helen Keller's account of learning about water recalls the joy that comes to all of us when a new idea is grasped. Miss Sullivan, Helen's teacher, had tried to impress the concept of water on Helen by writing it over and over in her hand, but she was not able to grasp it. Helen relates the experience:

We walked down the path to the well-house, at-

tracted by the fragrance of the honeysuckle. . . . Someone was drawing water, and my teacher placed my hand under the spout. As the cool stream gushed over one hand she spelled into the other the word "water." . . . Suddenly I felt a misty consciousness as of something forgotten . . . and somehow the mystery of language was revealed to me. I knew then that w-a-t-e-r meant the wonderful cool something that was flowing over my hand.¹

Helen Keller lost the use of two of her five senses, but she still was able to experience the joy of learning.

The first experience in Sunday School should reveal to the child that unknown experiences are rewarding. A teacher must be well-prepared; she must know how she is going to put over the lesson concept. She can miss teaching it, just as Miss Keller at first missed understanding the meaning of "w-a-t-e-r." She must remember that she is giving

¹Helen Keller, *The Story of My Life*; Doubleday and Company, New York, N.Y., 1917; page 36.

Flannelboard stories hold the attention of three-year-olds and help them remember the lesson.



the children their first formal learning. She must be familiar with all the basic information she is about to teach. She must realize that the children are not acquainted with this information and they will be delighted to discover something new.

The author, teaching a lesson to three-year-olds last summer on "We Are Thankful for Cows," had told the children the many things cows do for people. The children, full of enthusiasm, quickly gave back the exciting and accurate concepts. Full of knowledge and the joy that learning can bring, they were asked about horses. They quickly responded, but gave completely inaccurate descriptions. They knew nothing about horses, yet were full of answers. Why? They wanted the excitement of the moment to last! New knowledge had made them feel good about themselves, and they wanted to revel in the feeling.

How Does the Teacher Enhance Her Storytime?

When the teacher tells a story, she should use good visual aids (i.e., realistic, colorful, simple, clean, large enough for children to see easily).

The teacher talks slowly to the children. When she feels she is losing their attention she slows down even more, looks meaningfully at the children, and uses some "surprise element" to regain their attention. For example, she helps the children anticipate by the use of physical actions such as fingerplays, action songs, something hidden suddenly appearing, puppets; she pauses before revealing an idea, laughing with the children.

Children respond to suggestions that have a degree of imagination. One child might hit another during storytime because he is unable to see. The teacher could say, "Billy, pretend your chair has magic runners on the bottom. If you move it over, the magic runner on Barbara's chair will slide into place by you."

Children do not respond well to general demands such as, "Sit up in your chair." They react better to positive suggestions: "Bill has his arms folded," "Mary has quiet feet," "Barbara has a happy smile," "Johnny is looking straight at the teacher." Other children quickly follow the example, and order is maintained during the storytime.

What Happens After the Story?

After the story, an activity related to the concept of the day makes the experience meaningful to each child. Children learn if they are able to participate. Clay, fingerpaints, salt painting, a collage tray for pasting, records—anything that can give the child a better opportunity to remember the concept—is useful.

Remember, children are highly suggestible. They pick up traits demonstrated by those around them. If the teacher thinks and acts positively and compliments acceptable behavior, the child's first experience in Sunday School will be a happy one, and he will want to return for "more of the same."

Library File Reference: TEACHERS AND TEACHING—CHILD STUDENTS.

Children learn if they are able to participate. These youngsters are enjoying finger play and clay modeling. Left to right they are Mark Haymore, Alison Wright, Carolyn Coombs, Heidi Fetzer, and Kathy Etison.



ONE STEP AT A TIME

Before Class

Check with the custodian at the church to make sure there is a stepladder available. Bring the ladder to the classroom and label its steps (bright, well-printed labels, please)—Baptism, Aaronic Priesthood, Honor Bee, Duty to God, Eagle Scout, Patriarchal Blessing, Four Years of Seminary, High School Graduation, Mission, Temple Marriage, Career, Family, Eternal Life, and so forth. Use the ideas that suit your age group and lesson material. If your ward has an extra high stepladder, you can show in detail the steps to be climbed in life.

In Class

Have one or more students climb the ladder. They may all want to, but allow only one climb per student—and don't let them fall!

Afterwards, point discussion towards:

1. We climb one step at a time in life.

2. When we reach one level, there is always something higher.
3. The higher we go, the more difficult the climb and the tasks.

Place ladder on the floor in horizontal position and have students climb in the same manner as before. Ask them:

1. What position are you now in? (Crawling.)
2. What relationship is there between crawling and attaining ambition?



(Slow, but generally sure, if persistent.)

3. Show that when the ladder is vertical we still assume the crawling position, but we are aiming upwards.

—C. Ray and Janet Balmforth.

THE BEST FROM THE PAST

Abbreviations on the chart are as follows:

First number is the year; second number is the month; third number is the page. (e.g. 60-3-103 means 1960, March, page 103.)

Fbs—flannelboard story. Cs—centerspread.
Isbc—inside back cover. Osbc—outside back cover.
Conv.—Convention Issue.
CR—Centennial Reprint.
Starred issues not available. Use ward library.

SUNDAY SCHOOL COURSE NUMBER												
Oct.	3	4	6	8	10	12	14	16	18	26	28	30
6	68-2-82	61-9-Cs 62-5-172* 69-3-79	63-8-Fbs* 64-11-420 66-12-465*	59-9-Cs* 66-11-422, Fbs*	59-9-Cs* 62-12-402 65-11-Fbs* 66-11-Fbs*	66-12-460* 67-1-10* 67-2-Cover, 91*	67-12-466	58-10-389* 61-11-385* 64-6-236 66-12-472, Cs* 67-7-272*	63-8-Cs 65-2-58	66-7-258 66-10-372* 67-12-474	64-5-184, Isbc 64-8-Isbc	64-11-438 64-12-472
13	61-1-10 61-7-Cover 65-1-Cover 66-2-73	60-2-Cover* 65-7-Fbs 61-3-Cover 66-3-Cover 66-8-Cover, 309*	65-3-Cs 65-7-Fbs 66-11-Isbc*	62-12-402 65-11-Fbs*	60-12-402, 424 64-7-Fbs 67-1-Isbc*	65-10-Cs 66-12-Cs* 67-2-61, 77*	Review	61-1-35, Isbc 61-11-385*	64-6-236 66-10-382* 66-11-424*	67-3-110 67-4-168* 67-5-188* 67-10-452	62-11-385 64-8-Isbc	60-12-400 67-7-262
20	61-2-Cover 64-3-111	59-6-Cover 65-3-Cover 66-12-495* 67-11-455	64-1-Cs, 43, Isbc 64-2-Fbs	60-4-116* 61-2-56	59-11-Cs 63-11-Fbs 65-1-30	61-2-Cs 65-3-Cs	67-9-366, Isbc*	61-11-381* 66-11-416*	67-10-416	64-5-184, Isbc 67-4-164*	Review	60-6-191
27	57-10-Fbs* 66-12-488* 67-9-368*	60-9-308* 63-4-136	62-1-Fbs* 64-12-485 65-8-308 66-12-Cs, 488, Fbs*	60-3-105* 60-9-318*	54-2-Cs* 58-12-Isbc* 66-4-CR	67-1-1, 10 67-2-61*	66-5-Cs* 67-1-Isbc* 67-2-68*	64-12-474 65-12-498*	62-2-Cs* 63-8-Cs 65-8-308 66-1-Isbc	Review	52-6-171*	61-12-Isbc 64-11-432

Our progress toward Divine purposes could be greatly accelerated if men would accept the central message of the Restoration—

The Personality of God

*by George T. Boyd**

Among the reasons given in the preface to the Doctrine and Covenants for Joseph Smith's calling as a prophet in this dispensation was, "That faith also might increase in the earth." (Doctrine and Covenants 1:21.)

That faith in God might increase in the earth has been the chief purpose and responsibility of the prophetic calling in all ages; and the burden of the prophetic message has been to declare that God lives and is concerned about his children. Prophetic insight into the nature and character of God leads the prophet not only to proclaim that God lives but also to reveal to the world his true nature.

Our Post-Christian World

Within the Judeo-Christian tradition, prophets have proclaimed God to be a divine personage. Joseph Smith was no exception. His proclamation to the world was that God the Father and God the Son appeared to him as separate, individual persons.

Such a message is particularly appropriate for our modern era—an era which had become considerably secularized by the time of the Restoration; an era which has become increasingly secularized in our time and hence increasingly skeptical about the existence of God. Ours is a time that is currently described as "post-Christian"; a time when science and technology have popularized the concept of "the secular city"; a time when a radical theology has declared the "death of God." The secularism of our time has led both to the depersonalization and to the denial of God.

Since the denial of the existence of God is more common today than ever before, God's self-revelation to the world, as a person, through the Prophet Joseph Smith is perhaps more important than any previous revelation to a prophet.

In spite of the fact that atheism is widespread,

(For Course 9, lesson of August 18, "Joseph Smith—The Great Latter-day Prophet"; for Course 10, lesson of September 8, "Why Joseph Smith Prayed"; for Course 14, lesson of September 15, "The Godhead"; for Course 16, lessons of October 6 to 27, "Nature of God," "Three Persons in the Godhead," and "God's Character"; for Course 30, lesson of October 20, "God Speaks to His Children"; and of general interest.)

complete denial of God is perhaps less common than one might think. Yet many who shun atheism refuse to believe in a personal God. It is often granted that there must be some cosmic source of value and power beyond man; yet there is a refusal to call this source a person. Such refusal is sometimes based on the claim that science does not demonstrate the personality of God, even though it should be understood by all that the method of science precludes the treatment of any question like the personality of God.

An Impersonal God

It is also said, at times, that "person" denotes a human category and therefore is an inadequate term to apply to God. To say this is to overlook the fact that all categories of explanation are human. We have no choice between human and more-than-human categories of description. We can think only as human beings think. To say that "personality," the highest human category, is *only* a human category, is not justified; there is still no reason for thinking that it is not also the highest category in the universe. The fact is that all attempts to find something higher than personality by which to characterize the divine nature lead to vague concepts of an indeterminate God, utterly inadequate and undesirable as the object of religious faith and living.

Those who continue to believe in God, yet refuse to think of him as a person, seem to think that the facts and logic, as indicated above, demand that he be conceived of as *idea* or *mind* in abstract terms. I see nothing in the facts or in logic which upholds such demands. To argue that the conception of God as an impersonal mind detached from any person is more logical than the conception of God as a person with self-conscious unity and purpose is not con-

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vincing. Whatever the advantages, if any, of such a notion, they do not lie in the area of rational conceivability. And as for the facts of religious experience, the evidence favors a personal God rather than an impersonal God. From the viewpoint of theology, belief in an impersonal God has no advantages over atheism in explaining the existence of human consciousness and experience. And from the viewpoint of living, an impersonal God serves no vital religious needs.

God Is a Feeling, Thinking, and Willing Being

Turning from these rather dogmatic assertions, the defense of which is not permitted within the compass of this brief statement, I should like to suggest what belief in a personal God means in actual human experience today. To say that God is personal implies that the functions of personality are present in him. Among these functions are feeling, thinking, and willing.

Only a personal God who feels and therefore loves can meet the requirements of the everyday religious life, with its disappointments, pain, and suffering. A God of love is a God of compassion and a source of comfort. The word *comfort* means to *make strong* and suggests that God as a person is a source of the strength and courage needed by man to face the issues of life. Much of the futility and despair which has overtaken many of our contemporaries would be at an end if they could believe in God as a loving person.

Far from being an escape from life, as some have suggested, belief in a loving God imposes on man the responsibility to love his neighbor and give expression to that love, whatever the cost. Nor is there any shallow optimism here, for a loving God is also a suffering God. Instead, belief in such a God gives rise to a profound optimism: If God is a God of love, then no suffering is entirely meaningless, and no situation is completely hopeless.

To believe in God as a person is to believe also that he thinks about the world. To think about the

world from God's perspective is to judge; and to judge is to disapprove of much that goes on in the world. The practical implications of belief in a thinking God are clear for the individual who is striving for personal growth, or for the reformer who seeks to improve society. Both find direction, strength, and sanction for their best efforts at moral and spiritual improvement. To believe in a God who thinks is to believe that there is a moral purpose in the universe; that it is a moral order in which the striving for individual and social fulfillment will not be ultimately frustrated but will achieve and surpass its ends.

God Is Active in History

Further, to believe in a personal God is to believe that he exercises his will upon the world. A personal, willing God is a creative God, constantly engaged in purposive activity. To be a person is to act; and God, the supreme person, acts eternally for the achievement of ever higher and higher goals. Belief in a God who *wills* is belief in eternal progression. Concerning time, this means that God is a God of history and is active in history. The issues of the world, therefore, are neither wholly under the influence of natural forces nor completely in the hands of man, but in a real sense are in the hands of God.

While present conditions might lead us to say that the purposes of God are in jeopardy, it should be remembered that progress seldom, if ever, moves in a straight line. God is patient in spite of man's unresponsiveness. He will never give up. With faith in a living God one may believe that out of the present chaos will come progress toward his ultimate purposes. This progress would be greatly accelerated if men could only accept the central message of the Restoration: that God is a person who loves, thinks, and wills. It is only through such faith that men can find the ideal and the motivation that will never fail.

Library File Reference: GOD.

If anyone would like to learn of countless acts and tones of love, let him respond to . . .

THE CHALLENGE

by Daniel A. Keeler*

"I don't think that many young people in this age of space love their fellowmen," I said. "I challenge each of you to find just two examples of persons about your age showing love for someone outside the family. I'll give you two weeks."

I offered this challenge to members of my family at the end of a recent home evening lesson, thinking to provoke a little constructive action. I had not anticipated, however, being *submerged* in the results two weeks later, at the end of an extensive campaign of research into family collections, phone calls, and neighborhood interviews.

If I have ever really taken the untenable position that young people today don't practice love of fellowmen, I do here and now promise never to raise the question again. Our leaders of tomorrow *do* practice love, with a naturalness and spontaneity that puts the rest of us to shame.

(For Course 9, lesson of August 25, "What It Means To Be a Latter-day Saint"; for Course 12, lesson of October 6, "A Leader Loves His Fellowman"; for Course 25, lesson of August 11, "Not of the World"; for Course 26, lessons of October 13 and 20, "Others Also Need Our Love" and "Sending Correct Messages"; for Course 29, lesson of August 11, "Practical Religion"; to support family home evening lessons 6, 7, and 44; and of general interest.)

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"I love you," she wrote.

Making a new acquaintance daily.

They carried his books.



"I Love You, Anita"

Take, for instance, the case of a nine-year-old girl in England who sent her carefully accumulated savings, \$1.68 in British shillings, to a four-year-old girl in Dallas, Texas. She had read that Anita, a total stranger, was dying of an incurable disease. The English miss wanted to help Anita be happy. "I love you," she wrote, "and pray for you."¹

Fellowshipping

One of our children ran onto the account of a group of junior high school students who decided to follow through on a program to fellowship every boy and girl in their school. Special attention was given to new students, the shy ones, and those who seemed to stay in the background. For a whole school year the student sponsors of this project adopted the practice of sitting with a different new acquaintance each day at lunchtime: One hundred and eighty school days—one hundred and eighty new friends!

"Almost Spoiled Him"

One of our family interviews uncovered the story of a Salt Lake boy who for five years wore big awkward leg braces and rode in a wheelchair. When he transferred from a private to a public school, he was afraid at first that other children would make fun of him. But not so. He was literally swept off his feet with unfeigned kindness. He was always surrounded by friends. They helped him with his schoolwork. They ran errands for him. They carried his books. "They almost *spoiled* him," said his mother. "You can never tell me that children aren't basically kind and loving."²

A Dollar for Gas

A four-year-old lad was recently an unobserved

¹James Keller, *Make Each Day Count*; Dell Publishing Company, New York, N.Y., 1958; page 30.
²Barbara Davenport, Salt Lake City, May, 1968.

listener to a conversation at his home in Brigham City, Utah. A mother, an aunt, and a grandmother talked quietly about financial problems. It was difficult to make money stretch as far as necessary. There was never enough to meet all the needs. The four-year-old appeared to be preoccupied with a toy, but his young mind was sizing up the situation. He abandoned his play for a few moments and went hurriedly, but quietly, to his room.

As the aunt and grandmother were about to leave the home and return to Provo, the child ran to them. In his hand he held a birthday dollar bill. It was a prized possession which he had tried to spend a dozen times during trips to town; but the choice of things to buy had been overwhelming and he had always come back to the house still clutching that valuable piece of currency.

There was no hesitation now. No problem with choices. "Here's some money for gas," he said. "I hope you get home safe, 'cause I love you."

"Can I Be Your Friend?"

One of our neighbors, who refuses to be identified, tells of an experience her 12-year-old daughter had at school this year. Julie is one of those timid children who is slow to make friends and afraid of new situations—like the one she encountered on the first day in the seventh grade at a school in a new town. Or perhaps the second day was even worse, because her mother was not with her. Julie found herself just inside the school door. Her eyes were looking down at the floor. She had that sudden desperate feeling that made her want to cry and run home as fast as she could. "Hello," said a voice. Julie raised her head. A girl was walking toward her with a reassuring smile. "My name is Jan. Can I be your friend today? And if it's all right with your mother, can you come to my house for dinner tonight? We're having scones and honey. They're sticky, but they're good!"

"Here's a dollar for gas," he said.



"Can I be your friend today?"



Mrs. Riley found the weeds were gone.



Julie's year in seventh grade got off to a beautiful start, thanks to Jan.

Footprint in the Mud

Another series of incidents in the realm of brotherly love that family research has brought to light centers around an elderly Catholic couple living within the boundaries of a typical Latter-day Saint city ward. It started one morning last June when Mr. and Mrs. Riley (not their real name) found a cooked chicken and all the trimmings on the front porch of their small frame house. There was no note of explanation, not a shred of identification. A week later Mr. Riley, a partial invalid, observed that the water tap at the front of the house was no longer leaking. Another day Mrs. Riley found that the weeds in her small vegetable garden at the back of the house were gone. This time, however, the good Samaritan had left a clue—a footprint in the moist ground. It was not large enough to belong to a man. Mr. and Mrs. Riley report that until this day the small acts of love have continued. Strangely enough no one seems to be able to identify the saintly but silent visitor whose only trademarks are deeds of kindness—and a small footprint in the mud.⁴

"As if She Likes Me"

A young widow we know with six children, ages four through 16, sings the praises of a pretty ten-year-old blonde girl in her neighborhood. "She's the finest example of brotherly or sisterly love I know. Although I haven't seen much of her lately, she has been a real source of help and comfort to me. I've had my hands full these past few years. My sweet friend has come to my house many times. She has helped tend the younger children. She has assisted with the housework. We have spent some pleasant hours pulling weeds or raking the lawn.

(Concluded on page 336.)

⁴Elsie Dee Adams, Salt Lake City, May, 1968.

⁵Family collection.

MISSING SCRIPTURES OF OLD TESTAMENT TIMES

by Keith H. Meservy*

There are many books referred to in the Old Testament—the Book of Jasher, the Book of the Covenant, the Book of the Wars of the Lord, etc.—about which many questions are asked: Who wrote them? What are their contents? Where are they today? Unfortunately, little if anything can be said by way of positive answer; yet it is possible to discuss some aspects of the problem and to suggest some possible answers.

Why Some Scriptures Are Missing

In spite of the fact that they all shed some light on the Lord, his work, his children and their relationship to him, all scriptures are not equally important to all generations. For this reason individuals such as Mormon and Moroni were given the responsibility of editing the sacred records available to them and handing down whatever would be especially important to future readers. Unfortunately, we have no idea who filled such a role for the Old Testament scriptures; but without question many of those books which are “missing” to us were omitted by inspired record keepers. (See inside back cover chart, Sections C and D.)

Some books are missing from the divine library because the Lord himself withdrew them from circulation. Alma makes it clear that the extent and depth of the Lord’s revelations to his children is governed essentially by their faith and spiritual receptivity. (See Alma 12:9, 10.) It is this principle which was referred to when Book of Mormon writers indicated that they would have written or copied more into their records if the Holy Spirit had not stopped them from doing so. (Scriptures such as 2 Nephi 32:7; 3 Nephi 26:9, 11; and Ether 4, which deals with the circumstances under which the records of the brother of Jared were available or not available, illustrate this point.)

It is true that these examples do not deal with the Old Testament, but they help us to understand why we still do not have the fullness of Enoch’s record, which is to be testified of “in due time” (Doctrine and Covenants 107:57), and why John’s

record is still missing (Doctrine and Covenants 93:6, 18); and perhaps, also, why we do not have the fullness of Abraham’s and Joseph’s records, which were, at least in part, available to Joseph Smith. Regarding the importance of Joseph’s prophecies, we have Lehi’s valued judgment that “there are not many greater.” (2 Nephi 4:2.) (See chart, Section A.)

We suspect, though we cannot prove it, that some of the Old Testament records are missing as a consequence of scribal carelessness. We know that this accounts for some of the errors which the text has suffered. In this regard we might note that movable type, and therefore mechanical reduplication, was not invented until the 15th century A.D. Any copy of anything made during the thousands of years prior to this time was a hand copy (manuscript).

It is shocking to discover that some records have been lost or are missing because “designing” men have deliberately modified or omitted them to suit their own purposes. Moses learned that the day would come when his words would be taken from the book which he was in the process of writing. (See Moses 1:40, 41; 1:23.) Nephi learned that many “plain and most precious parts” of the Bible would be deliberately omitted or changed by unscrupulous individuals who had gained decisive control of the records, and that, as a result of alteration and subsequent loss, many Bible readers would stumble and wander in a state of confusion. (See 1 Nephi 13:26. See also parts of Section A and Section B of chart.)

Knowing this, Moses charged his followers to pass on his records in their integrity. (See Deuteronomy 4:2.) It is obvious, however, that neither his personal prestige nor the inherent truth and inspiration contained in the records, nor reverence for the Lord and his word, was able to prevent the records from being tampered with. By the time of Jeremiah, when living prophets were being slain or threatened with death (Jeremiah 26:20-24; 11:21; 1 Nephi 1:19, 20), the Jews had come to feel that they could

(For Course 18, lessons of September 1 and 22, “The Standard Works” and “The Books of the Old Testament”; for Course 28, lesson of October 6, “Discern the Things of God”; for Course 30, lessons of October 13 and 20, “A New Witness for Christ” and “God Speaks to His Children”; and of general interest.)

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hold to the written words of the dead prophets as contained in their Law, while rejecting the living word. Jeremiah, however, charged that their written Law was not the authority which they considered it to be, because, said he, "the false [lying] pen of the scribes has made it into a lie." (Jeremiah 8:8.)¹ This startling accusation is consistent with what the Lord told Moses and Nephi.

Knowing why some of the material is missing from the scriptures, we are partially prepared for some comments which Joseph Smith made regarding the Bible. In his statement explaining the circumstances surrounding the revelation of Section 76 of the Doctrine and Covenants, he said: "... many important points touching the salvation of men, had been taken from the Bible, or lost before it was compiled."² Another time he expressed his belief regarding the Bible as follows: "*I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors.*"³

Will Evil Men Frustrate the Lord's Work?

Joseph Smith's observations, and the revelations to Moses and Nephi which indicate that the Bible is faulty, are disturbing. One would think that the Lord would consider his word so important that regardless of human carelessness or evil intentions it would be kept inviolate. It is obvious, however, that this is not so. An experience from another context might help us to understand why: The missionaries, Alma and Amulek, were not allowed to use the power of God to save innocent victims from suffering death by fire. Alma indicated that he had been restrained by the Spirit of the Lord from doing this very thing. The Lord had allowed the persecutors to exercise their free agency, "that the judgments which he shall exercise upon them in his wrath may be just." (Alma 14:11.)

However, regardless of what men of evil intentions do, the Lord will not allow them to frustrate his work. This is illustrated by many examples regarding the scriptures: Moses was advised that wicked men would take parts of his words out of his record; but the Lord promised him that he would raise up another inspired man, and Moses' words would again, in that day, be had among those who believed; Nephi saw that plain and precious parts would be taken from the Bible, but also that the records of his own people would come forth to

confirm those truths which remained in the Bible; Martin Harris could lose 116 pages of translated scriptures, but the Lord would anticipate the problem and provide substitute material ahead of time to fill the otherwise obvious gap. (See Words of Mormon 2-7; 1 Nephi 9:5, 6; 19:3; Doctrine and Covenants 10.) Thus human agency is respected, but divine work is not frustrated because of it.

A Faulty Bible as a Standard?

If the Bible has been changed, how can we use it with confidence that what we are reading is true—especially if some of the changes were made deliberately to pervert the truth and lead people astray? What kinds of controls are available to us to assure us that we will not build upon a sandy foundation if we use it? In this regard the answers are reassuring; the problem can be resolved.

1. Nephi learned that the records of his people would come forth in the latter days to convince the Gentiles and the Israelites "*that the records of the prophets and the twelve apostles of the Lamb are true . . . and . . . [to] make known the plain and precious things which have been taken away from them.*" (1 Nephi 13:39, 40.) The implications are: (1) the Bible is not to be superseded by the Book of Mormon but is to be confirmed by its pure testimony, and (2) a Bible student is not through with his work until he has studied the relevant material in the Book of Mormon; for these two records are to "grow together, unto the confounding of false doctrines and laying down of contentions, and establishing peace. . . ." (2 Nephi 3:12.)

2. In addition to other purposes, the Lord raised up Joseph Smith to revise the Bible under inspiration. His work was not completed, but what he did do is precious. One of our "pearls" of great price, the Book of Moses, is the product of this work, and it is only a portion of the work which Joseph Smith did to restore the "missing" parts of the Bible.

3. Modern prophets have been given special spiritual blessings which, among other things, help them to interpret and understand the Bible correctly.

4. Modern revelations are of inestimable value in correcting erroneous ideas and expanding true ones. "The Vision" (Doctrine and Covenants 76) is a choice example of this.

5. Ultimately, however, each person is personally responsible to himself and the Lord to accept only that which is true and to reject that which is false; for every person who comes into the world has the means by which he can do this—the inspiration of the light of Christ. Whoever responds adequately to this light will be led to the Father, from

(Concluded on following page.)

¹From the Revised Standard Version, a correct translation of the Hebrew text. The King James Version reads, "The pen of the scribes is in vain."

²Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*; Desert Book Company, Salt Lake City, Utah, 1951; pages 9-11.

³Joseph Fielding Smith, *Teachings of the Prophet Joseph Smith*; page 327; see also page 310.

whom, by one means or another, he will learn about the restored gospel. And through obedience to this gospel he will be entitled to receive the gift of the Holy Ghost. (Doctrine and Covenants 84:46-48.) With such a resource he is in the position to receive the word of truth as it is written or spoken under the inspiration of our Father in heaven. (Doctrine and Covenants 50:19-22; 91.) Such a student will not interpret scripture privately but will do it as he is moved upon by the Lord. Only then is he in the position to act upon the truths contained in them with a conviction of their eternal validity. To such a one, through the living witness of the Holy Spirit, the dead words of the Bible become a source of life.

In summary, the Bible does have "missing" scriptures: some have been omitted by inspired record keepers because they would not be relevant to later generations; some have been withdrawn by the Lord until men are prepared to receive them;

and some have been removed as a result of carelessness or because of deliberate efforts to pervert the word of the Lord.

Brigham Young was aware of the shortcomings of the Bible, but he also expressed himself regarding its positive value:

The Bible is true. It may not all have been translated aright and many precious things may have been rejected in the compilation and translation of the Bible. . . . and yet . . . [it] is one of the simplest books in the world, for, as far as it is translated correctly, it is nothing but truth, and in truth there is no mystery save to the ignorant. The revelations of the Lord to his creatures are adapted to the lowest capacity, and they bring life and salvation to all who are willing to receive them. . . .

. . . I believe the doctrines concerning salvation contained in that book are true, and that their observance will elevate any people, nation or family that dwells on the face of the earth.¹

¹Discourses of Brigham Young, compiled by John A. Widtsoe; Deseret Book Company, Salt Lake City, Utah, 1954; pages 124, 125. Library File Reference: SCRIPTURES.

THE CHALLENGE (Concluded from page 333.)

Sometimes she has come just to visit, to bring a homemade card, a goodie or small gift for my birthday or Mother's Day. It isn't that she spends a lot of time with me, or that she is big enough to get a lot of work done, or even that she brings expensive presents. It's that she makes me feel as if she cares for me and enjoys coming, as if she likes me. How important that feeling is!"²

"Dis-le au Poêle"

Perhaps we can squeeze in one more story. It is about a 13-year-old girl living in a small community in France. Henriette is a product of the space age and good Christian upbringing. She and her mother have a favorite expression: "Dis-le au poêle," which means "Tell it to the stove." Henriette will simply not tolerate anyone's saying unkind things to her about someone else. "Tell it to the stove. I don't want to listen," she will say.

Regardless of the target of another's fault finding—"those terrible Americans in Vietnam," "the crooked men in government," "that mean policeman," "the boring speaker in church," "the dirty milkman," "the selfish boy next door," "the barking dog," Henriette's response is always the same:

"Dis-le au poêle. I don't want to listen." The result is that people just don't say unkind things about others anymore—at least not around Henriette.³

"He's My Brother"

I haven't begun to give you all of the examples about young people and brotherly love collected by my children in response to a challenge. Perhaps this short verse⁴ will summarize the rest of them.

*I met a little maid,
a rosy burden bearing;*

*"Is he not heavy?" I said,
as past me she was hurrying.*

*She looked at me with grave, sweet eyes,
this fragile little mother;*

*And answered me in swift surprise:
"Oh, no, sir; he's my brother!"*

"My brother" is everyman. And no one is too young or too old to practice the art of brotherly love in its many forms and expressions. To do so is an urgent challenge to all of us in this age of space.

⁴Family collection.
¹(Adapted; author unknown.) See J. A. Chesley, *Stories for Talks with Boys and Girls*; Association Press, New York, 1958; page 239. Library File Reference: LOVE.

²Bernice Hodson, May, 1968.

MISSING SCRIPTURES OF OLD TESTAMENT TIMES

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Moses (Numbers 21:14)
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Author of Joshua (Joshua 24:25)
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D. Chronicles of the Prophets (Not Old Testament books of Chronicles; perhaps like Nephi's small plates? Compare 1 Nephi 9 and 19, 2 Chronicles 33:18-20.)

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The chronicler (2 Chronicles 16:11; 24:27; 25:26; 27:7;
28:26; 32:32; 33:18; 35:27; 36:8)

*Frye letter: see James R. Clark, *The Story of the Pearl of Great Price*; Salt Lake City, Bookcraft Company, 1955; pages 96, 97.



BARRACUDA OR BASS?

BARRACUDA: MORE FUN TO PURSUE, EVEN WHEN YOU MISS.

Art by Dale Kilbourn.

One of the stimulating stories I have heard recently came from John K. Edmunds, Chicago attorney and Church leader.

He told a group of us about a retired client who had moved to the Pacific coast. He was a dentist, and on the coast he had taken up fishing. "He told me he had been fishing in the Pacific for both barracuda and bass," John Edmunds recalled. "The dentist said he had caught nothing in either attempt. But he added that fishing for barracuda was much more exciting than fishing for bass."

Most of us seek something in life. Too often our goals are not high enough. We go for bass, when our objective should be barracuda.

Along the hilly, oak-bordered roads in the area where we live, you are apt to find running in the gray of the early morning a handsome, brown-haired youth in a worn sweatshirt. His friends tell me that he runs some 12 to 15 miles a day. He has set high school records for the mile in our state this year. As he runs, he probably has his eye on one day reaching the Olympic Games. And so, while others sleep he runs and runs.

He may not make the Olympics. Suppose he does not. Has his painstaking effort been lost? Hardly. For in his long try toward a lofty goal, he has brought his body into wonderful condition. He has also learned the strength of self-

discipline; something which will help him in seeking other goals. But perhaps more important than all, through the months and years of hard training he has learned the joy of reaching high, of fishing for barracuda instead of bass.

Ralph Waldo Emerson advised, "Hitch your wagon to a star." In the same piece¹ he also wrote: "Everything good in man leans on what is higher." George Herbert, the English poet, said some two centuries earlier: "Raise thy head; Take stars for money."²

But Jesus set the supreme goal for all men, when he said in the Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect."³ Jesus not only asked us to aim for perfection; he gave us a supreme Exemplar to follow, a Heavenly Father interested in helping to pull each of us upward.

The other night we had a discussion in our family as to which bird flies the highest. Our Boy Scout chose the eagle, and so did his teen-age sister. An older daughter selected the hawk, and another girl, the skylark.

I did the research. We were all wrong. The highest flier: the goose. Why is the goose the highest? There are probably many reasons. But our encyclopedia gives evidence that geese fly the highest

—they have even been observed winging over the Himalaya mountains in central Asia. The Himalayas reach over 29,000 feet in height.

If those towering mountains did not challenge the geese, give them something lofty to fly over, the birds would probably not ascend nearly so high. Most birds, we learned, seldom fly higher than 3,000 feet in their migrations; usually they stay under the lowest clouds.

Wise is the man who gives himself Himalayas to ascend.

Years ago a group of us young fellows gathered at the stucco home of the late Earl J. Glade, mayor of Salt Lake City and a pioneer leader in radio. I recall his pulling from his pocket a little black book. "I have written some of my aims in life," he said quietly. "So far I have achieved some of them. But there are others to reach."

He did not tell us what his aims were. I doubt if he told anyone. He became a candidate for governor. He lost. But he will perhaps be remembered longer for good than most men who have held that office in our state. Earl Glade always seemed to have an exciting time "fishing for barracuda." And many who watched caught his spirit. Among them are many of the city's leaders.

Want to have more fun in life? Start casting for barracuda!

—Wendell J. Ashton.

(For Course 12, lesson of September 29, "A Leader Is True to His Calling"; for Course 16, lesson of October 27, "God's Character"; for Course 27, lesson of August 25, "The Road to Exaltation"; and of general interest.)

¹Ralph Waldo Emerson, "Civilization," *The Complete Writings of Ralph Waldo Emerson*; Wm. H. Wise and Company, New York, N.Y., 1929; pages 627, 628.

²George Herbert, "The Church-Porch," stanza 29, *The Complete Works of George Herbert*, edited by F. E. Hutchinson; Clarendon Press, Oxford, England, 1933; page 147.

³Matthew 5:48.